
THE CRITICAL REVIEW.

For the Month of *October*, 1760.

ARTICLE I.

Harmonics : or, The Philosophy of Musical Sounds. By Robert Smith, D. D. F. R. S. and Master of Trinity-College, in the University of Cambridge. 8vo. Pr. 6s. Whiston.

IN all ages music has been cultivated as a liberal science, that constitutes the most delightful employment of the mathematician, and elegant accomplishment of the gentleman. A fine composition operates in the same manner on the natural feelings and imagination, as a beautiful theorem on the judgment. Whether we regard the theory or practice of music, its blandishments are irresistible. Its effects on delicate feelings, and particular systems of nerves, are indeed very extraordinary. The powerful influence ascribed to its charms by the ancients would appear altogether marvellous, had not modern experience perceived effects equally wonderful, and modern philosophy pretty clearly explained the causes, merely from that analogy observable between the human machine and a musical instrument. Diseases have been cured, the passions excited into fury and allayed into repose, unchastity corrected, and a thousand wonders performed by the power of melody ; but such assertions would seem incredible, were they not confirmed by the testimony of writers of established candour and reputation. Baglivi, and other physicians, have seen that species of madness, occasioned by the bite of the tarantula, cured by music, which is indeed specific in this disorder. Saxo Grammaticus, Pontanus, Meursius, and a cloud of Danish writers, all agree, that Eric king of Denmark was so intoxicated with the powerful strains of a certain harper, that, quite frantic, he slew several of his most intimate friends. Dr. South founded his poem, entitled, *Musica Incantans*, upon a

similar fact which fell within his own knowledge ; and Newen-
teyl mentions an Italian musician, whose mastery over the pas-
sions was so extraordinary, that by varying the measures, he
could produce the most desperate phrenzy, or desponding melan-
choly. Every one possessed of sensibility, has felt the pathos of
musical composition ; as for ourselves, we have been as power-
fully moved by the strains of Pergolesi, Buonochini, and Haffé,
as by the most pathetic scenes in Shakespear.

Many of the learned are of opinion, that the ancients chiefly
excelled in the melopœia, or the art of agreeably ranging sounds
in succession. In this part they are supposed greatly superior to
the moderns ; but the melopœia, as well as the rhythm or ca-
dence by which they wrought such miracles, is reckoned among
the perdita of antiquity. On the other hand they allow, that
the philosophy of sounds owes all its excellence to modern in-
dustry. The ancients knew nothing of the true science of har-
mony, compositions in parts, and those combinations of sounds,
the invention of which is, with the improvement of the scale,
ascribed to a Benedictine monk ; but there seems to be an error
in both assertions. It is impossible, from the imperfection of
the ancient digramma, that their melody could surpass ours,
which admits of all the mixtures and transitions of sound, and
flights of fancy imaginable. It is equally absurd to suppose them
ignorant of composition, when we see that their scale was in-
tirely founded upon perfect consonances, that they took the ut-
most pains in tempering sounds, and had reduced their intervals
and concords to mathematical demonstration. We have besides
the express testimony of a great writer, to this purpose, though
the passage has escaped Mr. Perrault, Sir William Temple, Mr.
Wootton, and all the other authors who have debated this sub-
ject. The Stagyrte, in his beautiful little treatise, *περὶ κόσμου*,
assigning the reason why the world, consisting of such a diversity
of contrary principles, should remain compact and united, has
the following striking allusion to harmony : *Καθὰπερ δὲ ἐν χορῷ.*
κορυφαίη καὶ ἀραξαῖος, συνεπηχὲ πας ὁ χορὸς ἀνδρῶν, ἐδ' ὅτε καὶ γυναικῶν
ἐν διαφοραῖς φωναῖς οὐλίραις καὶ βαρυτέραις μίαν ἀρμονίαν ἐμμελῆ περαυνῶν ;
εἰως ἔχει καὶ ἐπὶ τῇ συμπαντί τινος δυν. “ In the same manner as in
a concert, the whole band of grave and acute male and female
voices, is led by the principal performer ; so the whole world is
governed and directed by the Almighty.” Our learned author
appears to be of the same sentiments, which he confirms by ex-
tracts from Galen, and the famous Sabinas, less apposite, how-
ever, than what we have just quoted. Be this as it will, the
theory of music, and philosophy of sounds, has certainly been
greatly improved by modern mathematicians, and was per-
haps

haps never so accurately investigated as by Dr. Smith. It is true, that Mercennus, Galileo, Kepler, Dr. Wallis, Sabinas, Dechales, Zarlino, Huygens, Saveur, Euler, and a variety of writers in the Transactions of the Royal Society, and of foreign academies, have wrote on the properties of sounds, and the different branches of harmony; but our author, we believe, was the first geometrician who solved several curious problems, respecting the temperaments of systems, the ratios of the temperaments of concords, and, in particular, determined the least sum of any three temperaments in different parcels, of which any two have a given ratio. To Dr. Smith we likewise owe that beautiful discovery of that temperament of a given system, which shall make all the concords, at a medium, equally and the most harmonious in their several kinds. In pursuing this enquiry he has opened the noblest field for the exertion of genius, and exhibited the most entertaining investigation of the abstract nature and properties of tempered consonances, and their effects on the auditory organ, and nervous system. To feel, however, the force of his demonstrations, one must be a mathematician; we shall, therefore, for the benefit of our readers less skilled in geometry, endeavour to collect the result of the doctor's enquiries, and place the deductions in such a point of view, as will be intelligible to those who are tolerably conversant in the theory of music, and the first elements of mathematics. In executing this design it will be necessary to review the contents of the whole performance, that the numerous additions to this second impression, may more easily be understood.

The first section consists of a number of definitions, axioms, and postulata, relative to the philosophical principles of harmonics. The want of elementary treatises in harmonics renders this preliminary chapter necessary. No authorities could be quoted in support of his demonstrations; the doctor was therefore obliged to begin with the first principles of the science. In the next two sections our author is equally elementary. Sect. 2d, treats of the names and notation of consonances, and their intervals; and the third, of perfect consonances, and the order of their simplicity. Here the doctor would seem to have made consonance and concord equivalent terms, though, in fact, they are different; the one implying the sounding of two or more notes together; the other, in succession. In this sense the terms have been used by the most accurate writers, particularly by Dr. Wallis, in his learned appendix to Ptolemy's *Harmonics*. We must likewise observe, that he rejects unisons in his table of consonances, and begins

with the octave ; yet it is certain, that unisonance is concord in the first degree, it being the relation of equality between two sounds. We are sensible that powerful arguments may be urged for these peculiarities ; but we think they ought to have been mentioned.

Sect. 4th treats of the ancient systems of perfect consonances : and here the doctor demonstrates, that a system of sounds, whose smallest intervals are tones-major, minor, and hemitones, must necessarily contain some imperfect concords. Hence, the reason why the ancient musical scale proves unharmonious in practice : they considered none but perfect consonances ; their scales must therefore contain some concords, so imperfect as greatly to offend the ear. Modern theorists have bestowed prodigious labour in tempering the ancient scales, and in distributing among the whole the grosser imperfections of some concords, thus diminishing the imperfections, but increasing their number. Observing that the wideness of the transition chiefly offends the ear, they justly conclude, that an instrument will prove more agreeable, if all the consonances are made as equally harmonious as possible, though none of them can be made perfect. Our author, upon this principle, proceeds in the fifth section to reduce the diatonic system of perfect consonances, to a tempered system of mean tones. He first inquires into the possibility of making two imperfect consonances equally harmonious. He examines what must be the proportion of their temperaments, and whether different consonances require different proportions. After exhibiting a curious table of the variation of the temperaments of the imperfect intervals in the five mean tones, and two limmas that constitute the perfect octave, he goes on, ' to find a set of temperaments of the 3d, 5th, and 6th concords, upon these conditions ; that those of the 5th and 6th shall have the given ratio of r to s , and the sum of all three shall be the least possible.' Also to find, ' a set of temperaments of the 3d, 5th, and 6th concords, upon such conditions, that those of the 5th and 3d, shall have the given ratio of r to t , and the sum of the three shall be the least possible.' And, lastly, to find a set of temperaments of the above intervals upon these conditions, ' that those of the 6th and 3d shall have the given ratio of s to t , and the sum of all three be the least possible.' Under these problems is contained the solution of the more general one, of finding the temperament of a system of sounds, upon the following conditions ; that the octaves be perfect ; that the ratio of the temperaments of any two given concords in different parcels be given ; and that the sum of the temperaments of all the concords be the least possible. In a word,

word, the purpose of the whole section is, as we have said, to determine the least sum of any three temperaments, in different parcels, when any two of them have a given ratio.

In Sect. 6th, the doctor demonstrates the properties of the periods, beats, and harmony of imperfect consonances. Here he has made very considerable additions to the first impression of his work. He proves, that the ultimate ratios of the periods and beats, are at the same time more useful and elegant than the exact ratios, and sufficiently accurate for the purposes of harmonics. The following are the chief propositions demonstrated under this division. In proceeding from either extreme to the middle of any simple cycle, or period of the pulses of imperfect unisons, the alternate lesser intervals between the successive pulses increase uniformly, and are proportional to their distances from that extreme; and at any distances from it, less than half the simple cycle or period, are less than half the lesser of the two vibrations of the imperfect unisons. If either of the vibrations of imperfect unisons, and any multiple of the other, or any different multiples of both, whose ratio is irreducible, be considered as the single vibrations of an imperfect consonance, the length of the period of its least imperfections, will be the same as that of the pulses of the imperfect unisons. From this important proposition it follows, that the same multiples of the vibrations of imperfect unisons, will be the vibrations of other imperfect unisons, whose period is the same multiple of the period of the given unisons, and whose interval is the same too at a different pitch; because the ratio of the vibrations is the same. To render this intelligible, it must be observed, that in a former proposition it was demonstrated, that if the vibrations of two couples of imperfect unisons, or of any two consonances be proportional, the periods and cycles of their pulses, whether simple or complex, will be, in the ratio of their homologous vibrations. It is farther proved, that an imperfect consonance makes a beat in the middle of every period of its least imperfections, and that the time between its successive beats is equal to the periodical time of its least imperfections. Nothing can exceed in beauty the whole theory of imperfect consonances here laid down, or the analogy described by this very ingenious author, between the modulations of audible and visible objects. There is something extremely masterly in elucidating a difficult and new theory, by a point of philosophy equally new and difficult, and yet throwing both into such a point of view as to make the one reflect light upon the other. We heartily wish it were consistent with the intention of a Review to enter deeply upon this curious subject; but the dia-

grams and demonstrations necessary, render that impracticable. We cannot, however, quit this section, without mentioning one more proposition of the utmost consequence in the preceding doctrine, as it is fraught with important deductions. It is demonstrated, that imperfect consonances of all sorts are equally harmonious in their kinds, when their short cycles are equally numerous in the periods of their imperfections.

Having demonstrated the chief properties of beats, periods, and imperfect consonances, the learned author proceeds to temper the scale, so as the concords shall, at a medium, be equally and the most harmonious. Here it is concluded, from some ingenious demonstrations, and accurate tables, to find the motion of the temperaments for the equal harmony of the concords, that a system of harmony derived in a certain manner from the best system of perfect intervals, is the best tempered and most harmonious system that the nature of sounds will admit.

It would be a pleasing physical enquiry to investigate clearly whether concords have any natural aptitude to give a pleasing sensation more than discords; and whether those different effects arise from any inherent properties, or must be resolved into the divine will. Experience teaches what proportions of sounds are pleasing or disgusting; and this we can express by the proportion of numbers: but it will be difficult to account for that strange phenomenon, why the most jarring and dissonant sounds should be pleasing to the ears of whole savage nations, while nothing but the most harmonious concords can prove agreeable to the auditory organs of a civilized people. It is impossible to conceive, that the nervous systems of several millions of men should be all so unharmoniously tuned. Here we know that the ratio of 1:2 will form a concord pleasing to the ear, while, to a more barbarous ear, the ratio of 6:7 will prove more pleasing, though to us it constitutes a horrible discord. It would therefore be curious to enquire upon what original system, pleasing or displeasing ideas are connected with these relations, and their proper influence on each other. But, without enlarging on this subject, we are of opinion, that a more easy rule for judging of the preference of concords offers itself, than that exhibited by the ingenious Dr. Smith; we mean from the coincidence of vibrations. We have likewise seen, if we mistake not, a paper in the *Memoires de l'Academie de Sciences*, determining the proportion of cylinders to form the musical consonances. It was a general proposition to this effect, that the solid cylinders, whose sounds produce those consonances, are in a triplicate and inverse ratio of the numbers, which denote the same consonances.

In Sect. 8th, we find a pretty method of changing the musical scale upon the harpsichord; so that all the flat and sharp sounds used in any piece of music may be played upon the ordinary keys of this instrument. It is well known, that the harpsichord has neither strings nor keys for D, A, E, B sharp, F two sharps, or A, D, G, &c. flat. These sounds, which are frequently wanted, in the best compositions, can only be expressed by substituting E, B, flat, F, C, G, natural, and G, C, F, sharp, which differs by near a fifth of the time, and consequently makes wretched harmony. To remedy this imperfection our author has fallen upon the ingenious contrivance of making the keys of E, B, flat, F, C, G, natural, and G, C, F, &c. sharp, strike either E flat, or D sharp; B flat, or A sharp; F natural, or E sharp; C natural, or B sharp; G natural, or F two sharps; G sharp, or A flat; C sharp, or D flat; F sharp, or G flat, &c. The description of this changeable scale is an addition to the new impression of the treatise on harmonics, and a very useful improvement in practice, as the worst keys in the common harpsichord, by changing a few sounds, are made as complete and harmonious as the best temperament will admit. We could wish it were in our power to communicate this invention to our readers; but without a large and difficult plate, the best expressed description would be obscure.

In Sect. 9th, several methods for tuning harpsichords and organs are laid down. That of tuning by estimation, and the judgment of the ear, we apprehend will be the only one found convenient in practice.

Sect. 11th, treats of the vibration of a musical chord, the theory of which was first scientifically demonstrated by that ingenious mathematician Dr. Taylor, in his method of increments. The subject has been since cultivated by several ingenious geometers, particularly by the learned Jesuits, in their Comment on Sir Isaac Newton's Principia: but we believe the following propositions were never so clearly demonstrated, if at all attempted, as by Dr. Smith. 'When a musical chord vibrates freely, the force which urges any small arch of it towards the center of its curvature, is to the tension of the chord in the ultimate ratio of the length of that arch when infinitely diminished, to the radius of its curvature.' From this proposition it follows, that when a musical chord vibrates freely, the forces which accelerate its smallest equal arches, are constantly nearly proportional to their curvatures, provided the latitude of the vibrations be very small in proportion to the length of the chord. 'The vibrations of a musical chord, stretched by a weight, are isochronous to those of a pendulum, whose length is to the length of

the chord, in a compound ratio of the weight of the chord to the weight that stretches it, and of the duplicate ratio of the diameter of a circle to its circumference. From these propositions flow a variety of useful corollaries: among others, the following will prove most satisfactory to our readers.

If the lengths or tensions of two chords be equal, the tunes of their single vibrations are reciprocally in the sub-duplicate ratio of their weights. If their lengths and weights be equal, the periods of their single vibrations are reciprocally in the sub-duplicate ratios of the tensions. If their tensions be in the ratio of their weights, the periods of their single vibrations will be in the sub-duplicate ratio of their lengths. If the tensions and length of homogeneous chords be equal, the periods of their single vibrations will be in the ratio of their diameters. If the tensions of homogeneous chords be as their specific gravities, the times of their single vibrations will be in the duplicate ratio of their lengths, or of their diameters. Lastly, the weights of cylindric chords are in a compound ratio of the specific gravities, lengths, and squares of their diameters. Whence it follows, that if the tensions and diameters of similar chords be equal, the periods of their single vibrations will be in the ratio of their diameters.

To the preceding demonstrations is annexed an appendix, containing several farther illustrations of the theory of imperfect consonances; tables and observations on the numbers of beats of concords in the principal systems; methods for altering the pitch of an organ-pipe, to tune it more accurately, with other curious particulars, which we have not leisure to specify. We fear the article has already been swelled beyond the limits prescribed by those readers who are not conversant with mathematical subjects; but we likewise hope they will consider the difficulty of exhibiting, in a short compass, the whole substance of a volume, filled with the deepest geometrical demonstration; and expressing, in common language, the result of laboured algebraical calculations and problems. Mathematical readers are sometimes to be obliged; the present subject is curious; and we have ourselves received great entertainment and improvement, while we have been endeavouring to facilitate the study of harmonics, and of the ingenious author. Should some obscurities occur, we have reason to expect, from the indulgence hitherto shewn by our readers, they will attribute those blemishes to the nature of an abridgment, many of which will, however, vanish on a further perusal. To conclude, we have a very high opinion of this treatise, which we recommend as the most ingenious, accurate, and learned, ever wrote upon the subject of harmonics.

ART.

ART. II. *Chirurgical Facts relating to Wounds and Contusions of the Head, Fractures of the Skull, &c. With Remarks.* By John Batting, Surgeon. 8vo. Pr. 2s. Walter.

NO part of the medical art has received greater improvements from modern discoveries than surgery, in which a variety of operations are daily performed with success, that but a few years since were deemed impracticable. Wounds and contusions of the head have, in particular, engaged the attention of some very eminent surgeons; and the trephine is now applied in fractures of the skull, with as little scruple as the knife in amputations. Surgeons of the last age were of opinion, that the trepan could not be applied to the sutures in general, to the sagittal suture in particular, to any part of the *os occipitis*, or to the anterior or inferior portion of the *os frontis*, with any degree of safety; yet innumerable late instances prove, that not only these parts of the cranium may be penetrated, but that the *dura mater* may be divided, and even the *sinus longitudinalis* wounded, without always apprehending fatal consequences. The sutures, indeed, are to be touched with great delicacy and caution, on account of the strict adhesion of the meninges to the cranium, and the infinity of filaments that, passing through the sutures, connect the *dura mater* with the pericranium, or external covering of the skull; but there are not wanting experiments to confirm the practicability of the operation, and the necessity of it in certain cases. Mr. Warner, if we mistake not, has given instances of trepanning successfully on the *sagittal suture*, and *os occipitis*; at least where the death of the patient was clearly owing to other causes than the operation. Mr. Batting relates a case, where the *os frontis* was broke into several pieces, and depressed on the *dura mater*, but the patient recovered by applying the trepan. Many instances of the same kind appear in the foreign memoirs; but it would be unnecessary to repeat them, or enlarge upon what every practitioner of eminence now admits.

With respect to the work before us, though we do not perceive that it reflects any new light on chirurgical operations, it has the merit of being accurate and copious in disorders of the head, from external injuries. The author's remarks on the cases he relates, are candid, judicious, and useful, especially to young practitioners, who, from the variety of cross symptoms attending wounds and contusions of the head, find themselves greatly perplexed. Many of the histories are curious, on account of some uncommon, and, we may add, unaccountable symptoms that appeared. A lad, about fourteen years of age,
received

received a contusion upon the occiput by a fall. The contusion on the scalp was inconsiderable; but as from the nature of the fall a fracture of the skull was apprehended, the trephine was applied. On removing the scalp, a fracture, extending from the lambdoidal suture, on the left side, about an inch from its junction with the sagittal, towards the *foramen magnum occipitale*, was discovered. After the operation the symptoms were favourable until the seventh day, when some supervening circumstances required a second application of the trepan. From this time the patient grew daily worse, and one very extraordinary symptom appeared, namely, a violent heat and pain in his feet, which was mitigated by soaking them in warm water. He died on the fifteenth day. On examining the head, the portion of the *dura mater*, lying under the fracture, was found putrid and sloughy, and the surface of the brain, about that part, covered with matter. Our author justly deduces from this case, though unsuccessful, that the trepan may be repeatedly applied without inconvenience, to fractures of the occipital bone, notwithstanding the specious arguments to the contrary. We indeed join with him, that none of the fatal symptoms which afterwards appeared, could by any means be attributed to the operation; and it is certain, that the trepan may be safely enough applied to this bone, on either side the lambdoidal suture, quite down to the first occipital ridge, which entirely obviates all the difficulties raised about the inequalities of the external and internal tables of the skull, and the course of the longitudinal and lateral sinuses, with which every smatterer in anatomy must be supposed to be acquainted. To own the truth, we are fully of opinion that every part of the cranium may, in cases of great danger, admit of the operation, unless we except those angles of the parietal bones that sustain the arteries of the *dura mater*; for as to the objections started about the distance of the tablatures of the *os frontis* in adults, they are of less weight, we apprehend, than is supposed.

As the case related by Mr. Batting, of a suppuration of the liver, in consequence of a hurt on the left bregma, opens a spacious field for ingenious physiological reasoning, we shall quote it here at large, for the satisfaction of our more curious medical readers.

R. C. received a hurt (Sept. 20) on the posterior part of the left bregma, which was succeeded by loss of sense, vomiting, &c. on which account the bone was laid bare, but no fracture appeared. These symptoms soon vanished, after copious bleeding and a clyster, but some pain in the head and back part of the neck continued troublesome; he was likewise very weak, and

and had but little appetite to his food. In this condition did he remain until,

' Sept. 30. When he was attacked with cold shiverings, which were succeeded by a fever, and great pain in the head. Venæsection was repeated and nitrous diluent drinks plentifully used.

' Oct. 1. Fever continued with pain all over him and sickness at stomach. Saline draughts administered.

' 2. Fever; pain in his head and right hypochondrium; tongue brown and dry; perfectly sensible, but had great anxiety and restlessness; pulse low and quick. Ves. Nuchæ.

' 3. Fever, restlessness and pain in the hypochondriac region increased. Venæsection and a clyster repeated with nitrous diaphoretic medicines. The head was carefully examined, but no thickness or puffiness of the scalp could be perceived. The wound had, for some days past, discharged very little.

' 4. Symptoms increased; the pain in his head was greatest about the coronal suture, but no swelling appeared there; a considerable hæmorrhage from the divided scalp.

' 5. Worse in every respect; pulse very quick and low; no discharge from the wound; remained perfectly sensible.

' 6. Became delirious in the night and died this morning.

' N. B. The pain in the back part of his neck continued very trouble the whole time.

' On inspecting the head, after his death, the pericranium, about the course of the coronal suture, was found much bruised and the suture a little separated. Under it the dura mater was inflamed and tending to putrefaction; but immediately under the part of the bone, that was scalped, the membrane appeared very little, if at all, diseased. Upon opening the abdomen, which was much distended, the external membrane of the liver and parts adjacent were found in a state of putrefaction.

R E M A R K S.

' Several remarkable things occur in this observation. The dura mater, that lay under the portion of the scalp, which appeared injured externally, was very little affected; whereas, the pericranium was bloody and contused, the suture separated, and the dura mater tending to putrefaction in a distant part, where no swelling or hurt of the scalp could be perceived, either at the time of the accident, or at any time after it. This fact happens, I believe, very rarely; however, it is a proof, that the dura mater may inflame and suppurate, without a puffiness

ness of the scalp ; therefore, though such a tumour may indicate a diseased membrane, the absence of it cannot indicate the contrary.

‘ Many writers have noticed a suppuration of the liver, as a consequence of injuries of the head. This patient had, at the very beginning of the disease, the symptom which Marchetti says, generally indicates a metastasis of purulent matter upon the thorax or abdomen. Whether it be in fact a common antecedent, future observation alone can determine, as writers, since his time, have not observed or attended to it. The same symptom may be seen in the preceding observation, in which, from the seat nature of the other complaints, it appears to me highly probable, that the same consequence might have been found, had the abdomen been inspected. From what cause could the hæmorrhage of the scalp, so many days after its division, proceed ?

‘ The symptoms of an inflamed membrane did not approach, till ten days after the accident. From the event of this case, we find, the application of the trephine, however plainly it may seem to have been indicated, would have been to no purpose, as it would undoubtedly have been put on the part already laid bare, which was far distant from the principal disease in the membrane, at which place, indeed, the pain was, but as no swelling of the scalp appeared, it is not likely that that part would have been fixed upon for the operation : however, let that have been as it would, the patient could have received no benefit from it, as the liver was so much affected ; nay, had that not been the case, the disease in the membrane was too extensive to admit of relief. Though it should seem from this observation, that the seat of the pain is the proper place for the application of the trephine, when indicated ; yet, we find, in a case related by Mr. Warner, it was applied unnecessarily upon such a supposition. M. Bertrandi supposes the abscess in the liver to proceed from a disturbed circulation of the blood, and by a physiological enquiry into the manner of it, endeavours to account for it. He likewise observes, that it frequently is attended with very little pain, and is often found in cases, in which it was not suspected, whilst the patient was living. He gives his reasons against bleeding in the foot in these circumstances, and says, that he has, more than once, seen a jaundice come on soon after the operation ; which happened also in two instances related by M. Andouillè. M. Andouillè, after enumerating the ill consequences which succeed frequent vomitings, thinks it right (after proper bleedings and a removal of the sensible causes,

causes, which immediately offend the brain) to empty the stomach by a vomit, and the bowels by repeated purgatives; to prove the expediency of which practice, he relates two cases, in which it was attended with success.

We could wish Mr. Batting had enlarged more particularly on the extraordinary consequence of this contusion, instead of referring the reader to M. Bertrand, who explains the diseases of the liver from causes which can have no place in this instance. For how could a blow on the head disturb the circulation of the blood, in such a manner as to affect the liver in particular? The rapidity of the blood, indeed, during the course of the fever, and the changes introduced in consequence of that rapidity, might have produced an inflammation in that viscus, and the same in any other viscus, where the ramifications of the blood-vessels are extremely fine and delicate; but then the inflammation would be a consequence of the fever, and not immediately of the contusion on the head. May we not therefore suppose, that the injured functions of the *plexus hepaticus*, by the violence of the blow, and the inflammation and putrefaction of the *dura mater*, gave immediate birth to those obstructions in the liver, by which the inflammation was produced? It would not be difficult to support this hypothesis by a train of physiological arguments, did the nature of a Review admit of such inquiries. We must, however, express our surprize, that Mr. Batting should have discovered none of the symptoms of a diseased liver before the death of the patient, as it must have betrayed some appearances so obvious, that he could not be misled.

Without entering particularly upon every separate history in this little collection, we may venture to recommend the whole, as a production that distinguishes the good sense, observation, diligence, and candour of Mr. Batting, who seems to have been present at all the operations he describes, though he modestly declines once mentioning himself, except in the remarks, where he always freely declares his opinion of the manner in which every patient was treated. This he does rather with a view to the utility of the young practitioner, than with any design of reflecting upon his brethren, or displaying his own superior sagacity.

ART. III. *The History of the Roman Emperors, from Augustus to Constantine. By Mr. Crevier, Professor of Rhetoric, in the College of Beauvais. Translated from the French. Vol. VII. Illustrated with Maps, Medals, and other Copper-Plates. 8vo. Pr. 5s. Knapton.*

WHOEVER is removed at a distance from our own experience, inspires sentiments of veneration and respect. We find ourselves more affected with a Greek or Roman history, than with one more familiar and domestic; the prosperity or adversity that influences the fortune of an illustrious ancient, strikes the imagination more forcibly, than the accidents which beset our own countrymen. It is a physical observation, that objects are magnified in proportion to their obscurity; they appear large, merely because they are beheld in a twilight. It is in this manner we regard antiquity; because we view it through a dim medium, every transaction becomes grand and gigantesque, education at the same time contributing to augment the prejudice. Ancient authors are put into our hands in the infancy of life, and the respect we are taught to entertain for these models of excellence, naturally extends itself to those personages and circumstances, the subjects of their elegant writings. Abstracted, however, from classical prepossessions in favour of antiquity, the history of Rome has, in itself, such a fund of curious occurrences, and extraordinary characters, as will always seem entertaining and interesting. After twenty perusals the subject appears new; and we no sooner open a Latin historian, than something catches the eye which before escaped our discernment. Those glorious struggles of the Plebeians for liberty will always distinguish the commonwealth; the imagination is fired with the daring spirit of enterprize, the thirst of conquest, the towering ambition, and the rigid patriotism which characterize the republic; while reflection is exercised, and the judgment, perhaps, more improved by the history of the monarchical state of Rome. The reason is obvious: men are now beheld as they really are, without every passion's being extinguished by enthusiasm; philosophical speculation is indulged by the variety of character; human nature is exposed in more genuine colours, and the mind excited to enquiry by the certainty of the deductions made from the progress of vice, luxury, avarice, and corruption. The reigns of the different emperors are marked with the most striking contrasts. We see the face of this vast empire changed by the force of example in an individual, and the provinces, Rome and Italy, copy their manners from Cæsar. Nothing can be more pleasing than the different prospects

prospects afforded by the very opposite characters of Domitian and Trajan, though the intermediate space, filled up by Nerva, did not exceed three years. The virtues of this prince would have immediately shewn their influence, were his vigour and resolution equal to the purity of his intentions; but Nerva's disposition, naturally gentle and timid, was still more enervated by old age and infirmity. We shall give a few sketches of his character, and of his government.

Our account of the last volume of Mr. Crevier's History, ended with the murder of that monster of human nature, the emperor Domitian. The reign of his successor, with which this volume begins, may justly be termed the epoch of the return of liberty. Nerva was no sooner placed on the imperial throne by the enemies of Domitian, than he approved himself worthy of their election. All persons exiled upon false accusations were recalled; the sentences of confiscation, unjustly pronounced against them, annulled; and their wicked persecutors punished with death. He dismissed all prosecutions for pretended crimes of high treason; abolished the cruel law to this purpose; and suppressed the persecutions against Jews and Christians, granting to all men a liberty of conscience, and freedom of sentiment; the strongest proof of his equity and wisdom. Like Titus Vespasian, he confirmed all the donations made by his predecessors, saying, that his design in accepting the empire, was to grant new benefits, and confirm old ones, and to sacrifice his own repose to the felicity of his people. His whole conduct was a proof of the sincerity of his professions. A variety of towns, cities, and provinces, afflicted by calamities, were relieved by his beneficence; taxes were remitted wherever they appeared oppressive; large sums were expended in the purchase of lands for the emolument of distressed citizens, and provision was made for the maintenance of poor children of both sexes of Italian parentage. His benevolence would probably have been more extensive, had his ability been more adequate to the humanity of his temper. In one instance of his life he displayed a fortitude worthy of his other virtues. The general facility of his disposition, exposed him to an insurrection of the prætorians, stimulated by the præfect Casperius Ælianus. They presumed to besiege the emperor in his palace, calling aloud for justice against the murderers of Domitian. Nerva, to appease their clamours, presented himself before the furious soldiers, and exposing his naked breast, desired they would rather stab him than persist in their demand. Had he stopped here his memory would have been transmitted with honour to posterity; but Nerva's resolution was of short duration; he yielded to the tor-

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rent of popular rage, and offered for a victim the chief instrument of his exaltation, Petronius Secundus. In a word, Nerva had all the inclination without the courage necessary to the practice of virtue. His death made room for a prince equal in sentiment, and greatly superior in talents.

Three years after the death of the tyrant Domitian, Trajan, esteemed the greatest and best of the Roman emperors, received the diadem, agreeable to the adoption of Nerva. In him were united every quality of a soldier, statesman, and sovereign, every virtue that could insure esteem, and command respect. It is pity, however, that our author should wholly have relied, for the earlier part of this reign, upon the authority of Pliny, a professed panegyrist, and partial dependant. Hence an unpleasant tissue of character is presented to the reader, who is left to imagine, that Trajan degenerated from the virtuous conduct he displayed at his first entrance on the administration. Other writers speak of him as a man; Pliny represents him as a divinity. What credit can we give to a writer who bestows the following encomium upon an action common to Trajan with all his predecessors? In distributing a largess to the people, the emperor had ordered, that all who were detained by business, sickness, or other impediments, should have their shares, not even excepting children and infants; whence his panegyrist observes, "that Trajan resolved, his subjects, even from their infancy, should find in him a common father, to whom they should be indebted for their education." *Ut jam inde ab infantia te parentem publicum munerem educationis experientem crescerent de tuo qui crescerent. Tibi, alimentisq; tuis ad stipendia tua pervenirent, tantumque omnes uni tibi quantumq; parentibus suis quisq; deberet.* Prettily enough said, it must be confessed, but by no means like an historian. Had Mr. Crevier adverted to this circumstance, we should have found his character of this great prince more consistent.

It appears that the hopes conceived of Trajan were equal to his merit; for before he entered Rome, he was honoured with the title of Father of his Country. His popularity and amiable behaviour, were intirely natural and void of artifice; every action, whether great or good, flowed genuine from the heart. He began his reign with remitting the free gifts, which it was usual for cities and provinces to make on the accession of an emperor. Plenty reigned equally in Italy and the provinces, by the wisdom of his measures. Instead of supplying Rome by oppressing the rest of the empire, he took off all the restrictions, and laid the traffic for provisions open. In consequence the provinces found their account in sending their corn to Italy, as the

the treasury was punctual in payment. To such a height did Trajan carry this precaution, that Rome was once in a condition to relieve Egypt, the granary of the world, when distressed by famine. His care was equally extended to every other calamity that occurred during his administration. Rome suffered by an inundation of the Tiber, and several provinces were afflicted with earthquakes, dearths, and epidemical distempers; it was his particular study to apply the proper remedies, which he did with the generosity of a prince, and humanity of one who felt the miseries of his fellow-creatures. His industry was employed not only in relieving the calamities, but in remedying the abuses which had crept into the government. Informers were banished from society, as the vile engines of tyranny; his own virtues he looked upon as ample security of the fidelity of his subjects. By some writers he is taxed with descending from the dignity of the monarch, by too familiar a behaviour; but Trajan had a heart formed for social life, and a real merit that wanted not the weak props of state and insolence. Far from imagining friendship could debase him, he cultivated intimacies with the deserving, and placed the social affections among the chief pleasures of humanity. He loved his friends in the most disinterested manner, permitting them either to remain or retire from court, just as it best suited their scheme of happiness. So virtuous an example could not but influence the morals of the people. The whole body of Romans profited by it, and vice became unfashionable under Trajan. They even abandoned their favourite diversion, because it introduced debauchery and vice, requesting the emperor that he would suppress pantomimes, and banish the actors. Trajan was wanting in learning himself, but he cherished it in others. His disposition for the liberal arts appeared chiefly in the magnificence of his taste in public edifices, some vestiges of which still remain. In a word, Trajan would have well deserved the surname given him of *Optimus*, and those exclamations that were often heard from his subjects; 'Happy citizens! happy emperor! long may he lead this great and virtuous life! long may he hear our ardent wishes!' had not the fire of his genius, an ardour after glory, and the thirst of distinguishing his military talents overcome his political prudence. It was the ambition of shining as a warrior, that occasioned the two wars with the Dacians, and the famous expedition against the Parthians. Trajan, it is true, displayed great abilities, and was successful in all; but the consequences detracted more from his policy, than the conquests added to his military fame. A number of powerful enemies were raised, who immediately seized the opportunity of the emperor's absence to repair their losses. The con-

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quered provinces revolted, massacred the Roman legions, and introduced scenes of the utmost confusion, which continued to the reign of Adrian, whom he had adopted. To conclude the reign and character of Trajan, his virtues were splendid, but he had a vice opposite and disgusting to human nature. However, as this vicious appetite did not immediately affect society, we may justly reckon this prince among the greatest of the Roman emperors.

In one circumstance Trajan was eminently happy ; we mean in enjoying the friendship of writers the best qualified to transmit his virtues to posterity. Pliny the younger possessed the first place in his esteem, and Cornelius Tacitus, the most penetrating, nervous, and philosophical of all the Latin historians, was honoured with his intimacy. Juvenal, Martial, and Silius Italicus, flourished also at this period. The characters of these writers, as drawn by Mr. Crevier, may prove entertaining to our readers, and furnish a specimen of his critical taste and discernment.

‘ It is impossible (says he) to read Pliny’s writings without loving the writer ; and I should think it a duty incumbent on me to attempt a sketch of his mind and excellent qualities, from the insight his letters give us of them, if an abler hand than mine had not already performed that task. M. Rollin has taken pleasure in describing a character so like his own in all respects, except religion, which sanctified and enhanced the virtues of the latter, whilst Pliny’s motives extended no farther than his love of fame and reputation.

‘ As M. Rollin neither could, nor indeed ought to say all that might be said, he has left out a transaction, every circumstance of which, in my opinion, is interesting, and does honour to Pliny. The reader may not be displeased to find it here.

‘ Pomponia Gratilla, who seems to have been the widow of Arulæus Rusticus, and was banished by Domitian at the same time that he put her husband to death, had, by a former marriage, a son called Affudius Curianus, whose conduct afforded her very little satisfaction. She disinherited him by her will, and left her estate to Pliny, Sertorius Severus, an ancient pretor, and some Roman knights of great families and distinction. Curianus, resolving to contest his mother’s will, went to Pliny, and told him, that if he would give up his share of the inheritance, only for form-sake, he would give him a defeazance of that gift. Curianus’s scheme was to establish by that means a prejudice against the validity of the will he wanted to set aside. Pliny answered, that it would be unbecoming his character to

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take a public step to undo a private act. " Besides, added he, you are rich, and have no child: any gift that I could make you, would be suspected of interested views; nor indeed would what you desire, should I agree to it, be of any service to you. The case would be different were I to renounce my right in your favour, and that I am very willing to do, if you can but convince me that your mother disinherited you unjustly." " Very well, replied Curianus, I take you at your word, and you yourself shall be the judge." Pliny paused awhile, and after thinking, " I agree to it, said he; for why should I have a less good opinion of myself, than you seem to have of me? However, I protest, and desire you will take notice of it, that if I find your cause bad, I will have resolution enough to confirm your mother's sentence." " As to that, replied Curianus, you will do as you please, for I am sure you will desire nothing but what is just." Pliny chose for his assistants two of the most respectable men in Rome, Cerellius and Frontinus, and with them opened a court of justice in his own apartment. Curianus pleaded his cause. Pliny answered him, because neither of the others could defend the honour of the testatrix. He afterwards retired to his closet with his assistant-judges, and having taken their opinions, came out again and pronounced sentence in these words: " Curianus, your mother had good and sufficient reasons to disinherit you."

Though Pliny was judge, advocate, and party, in the cause, his sentence was respected by the man against whom it was pronounced. Curianus cited the other heirs named in the will, to appear before the tribunal of the Centumvirate, but made no mention of Pliny. The trial drew near, and Pliny's coheirs dreaded the issue, on account of the misfortunes of the times; for Domitian was then alive. They were afraid that, as some of them had been friends to Rusticus and Gratilla, what was in itself a cause merely civil, might be turned into a criminal one against them, as had been the case with many others. They imparted their uneasiness to Pliny, and desired him to propose a compromise. Pliny undertook to do it. He offered Curianus what the Roman law calls the Falcidian fourth, that is to say, the fourth part of the inheritance, secured to the next heirs of kin, by the law of Falcidius; engaging at the same time to pay the same proportion himself. Curianus accepted the proposal: and, to shew how far integrity and uprightness of heart is sure to command respect, that same Curianus, dying some years after, left Pliny a legacy, not very considerable indeed, but infinitely more pleasing to him, considering the circumstances of things, than a much greater would have been on other terms.

Pliny and Tacitus were united by the strictest ties of friendship. Their esteem for each other was founded on a similitude of sentiments of probity, hatred of tyranny, and love of learning and of eloquence. They were generally named together as the two greatest orators of those days: and Pliny gives us a proof of it in a little adventure, which he seems to relate with pleasure. Tacitus chanced one day to enter into a pretty long conversation about various subjects of literature, with a stranger who sat next to him in the theatre, and was very desirous to know who he was. "You know me, answered Tacitus, by my writings. Are you Tacitus or Pliny?" replied the stranger with vivacity. The bare mention of literature and eloquence, immediately called to mind the names of those two illustrious friends, the supports and ornaments of them.

No rivalry or jealousy was ever known between them. They sent each other their works to read and criticise, and received on both sides what emendations were proposed, with cordiality and thanks. Pliny was younger than Tacitus, and from his first setting out in life was ambitious to imitate so great a model, and to follow him as closely as he could, though at a great distance, as he himself says. He attained the desired point, and in it the completion of his wishes. "I am delighted, says he, in a letter to Tacitus, to hear people, when they talk of eloquence, name us together. If you are mentioned, my name follows. There are orators that are preferred before us both: but I care not what rank is assigned us, the highest honour I aim at is being to be next to you. You must have observed too, that in wills, unless the testator be a particular friend of one of us, we are put together, and have the same legacies left us. The inference I would draw from these observations is, that we ought to love each other more than ever, since the same taste for letters, the same manners, fame, and, in short, the last wishes of the dying, all concur to unite us."

Tacitus seems to have out-lived Pliny: for the latter, who does not fail to make particular mention in his letters of the friends death robbed him of, at the same time giving them the encomiums they deserved, takes no manner of notice of Tacitus's death. Besides that, the importance and extent of Tacitus's writings, give us room to think he must have lived 'till near the latter end of Trajan's reign. He did not begin to write history 'till that prince was on the throne: and the first work we have of his, I mean his Description of the Manners of the Germans, is dated in Trajan's second consulship, which was the first year of his reign. After that, Tacitus wrote the Life of Agri-

Agricola. Encouraged by the reception those two works, which may be justly stiled master-pieces, met with, he set about writing his History, which comprehended a space of eight and twenty years, from Galba's second consulship to Domitian's death. He tells us his design was to continue it down through the reigns of Nerva and Trajan. But though he congratulates himself on having so pleasing and rich a subject to treat in his old age, and extols the happiness of the times he had lived to see, times, in which, says he, men were at liberty to think as they pleased, and to speak what they thought; I cannot but be of opinion that so bold a writer as he was, was ill cut out to pen the history of a prince yet living, how deserving soever he might be of praise. And accordingly we find, that after finishing the work we call his History, instead of bringing it down lower, he went much farther back, and composed his Annals, beginning at the death of Augustus, and ending at that of Nero. He intended too, if he had lived long enough, to write the whole reign of Augustus, after finishing his Annals. Death or sickness was probably what prevented him, for we find no traces of his having began it. His History and Annals composed thirty books in all, but we have lost thirteen of them, and of the seventeen remaining, that have escaped the gnawing tooth of time, four are more or less mutilated and imperfect.

* Tacitus may possibly have been the son of Cornelius Tacitus, a Roman knight, intendant of Belgia, mentioned by Pliny the Naturalist. He entered the lists of fame when Vespasian was on the throne: Titus promoted him in dignity, and he was chosen pretor under Domitian, the very year that prince celebrated his secular games. Nerva made him consul. He pleaded a long time with distinguished grace and majesty. His historical writings have immortalized him. I have endeavoured to blend them with this work; and by the use I have made of them, my readers may form a more adequate idea of him, than any description I can give would convey.

* Another personage, less illustrious indeed in the learned world, though even there he makes some figure, Silius Italicus, died some time in the beginning of Trajan's reign. I have already taken notice of the injury he did his reputation in Nero's time. He retrieved his honour however, in a great measure, and regained the esteem of all, by the good use he made of his favour with Vitellius, and the prudence and uprightness with which he behaved whilst pro-consul of Asia. Eloquence and the bar were his occupations so long as he had strength and spirits equal to the task. Poetry was the amusement of his old age.

Pliny justly observes, that there is more labour than genius in his verses. Though no great favourite with the Muses, he persevered in courting them. When retired from the hurry of business, he divided his time between conversation on literary topics, and the composition of his poem on the second Punic war. He lived many years in that state of retirement, honoured and esteemed as one of the first of Rome; but without power or influence, and consequently without being envied. Infirmities increasing with his years, he shut himself up in his country-seats in Campania, and could not be induced to leave them, even by the necessity of paying his court to a new emperor. He staid there whilst Trajan made his first entry into Rome: an act of liberty, which does honour to the prince who blamed it not, and to the subject who dared to do it. Silius was fond of pictures and statues, and a judge of them. He collected numbers, representing the greatest men of antiquity. His veneration for them all was great, but for none more than Virgil, whose birth-day he kept with more solemnity than his own, and whose tomb he often visited with a religious respect. At the age of seventy-five he was seized with a disorder that was judged incurable. Rather than bear the pain of it, he resolved to starve himself to death, and did so, notwithstanding all the entreaties that could be used to dissuade him from it. He was the last consul that Nero made, and lived to be the last of all he did make. He left a son, whom he had the satisfaction of seeing consul.

The poet Martial, whose epigrams every one is acquainted with, died soon after Silius Italicus. What pity, that there is not as much modesty and decorum in all his writings, as there is true wit and spirit in some of them! Martial was always indigent, and subsisted in Rome through Domitian's liberalities, which he too often sued for in a low and abject manner. Domitian dying, Martial retired to his native country Bilbilis in Spain, after receiving a handsome present from Pliny, whom he always praised in his works. He lived about three years longer; and, so far as we can judge of the time of his death by the order of Pliny's letters, it must have been in the year of Rome 851 that he died.

Juvenal is thought to have wrote most of his satires in Trajan's reign. They favour strongly, as M. Boileau observes, of the school in which the author of them was educated. They contain indeed high and noble sentiments, together with great energy: but that energy is often carried to a degree of cynic impudence; and a certain stiffness and air of oratory reigns through-

throughout the whole, ill suiting the taste of those that are acquainted with the delicate pleasantry, select graces, and easy turn of Horace's satires. I will venture to add, that Juvenal is, in my opinion, not equal to Persius, who is infinitely more modest, conveys more ideas, and whose obscure and unemphatic style plainly shews the writer thought what he said.

Adrian was with the army in Syria, when he received the news of the death of Trajan. Immediately he caused himself to be proclaimed emperor, in consequence of Trajan's adoption, or rather of the empress Plotina's intrigues, who had always espoused his interest, and protected him, notwithstanding the aversion expressed for him by her husband. It was, indeed, supposed, that certain gallantries were carried on between them, no way favourable to her reputation. The new emperor's dislike to military achievements; and some writers imagine a jealousy of his predecessor's glory, made him abandon all Trajan's conquests. He was naturally envious, and could not endure the sight of laurels he himself was incapable of acquiring: a conjecture corroborated by his artifice on other occasions. It is well attested, that whenever he suspected his conduct would incur censure, he always pleaded the authority of Trajan's revered name, pretending he acted agreeable to his admonitions. Adrian, indeed, wanted a greatness of soul, but he possessed many of the qualities of a sovereign. His disposition was restless and capricious, and his heart cruel and ingrateful; but his understanding checked the effects of those vices. His vanity, as well as his good sense, shewed him the necessity of virtue, and spurred him on to seek applause. That maxim of his, which he often repeated in the senate, does him great honour. "I propose to myself, says he, so to govern the commonwealth, as to shew I never forget it is the people's, and not my own property." *Ita se rempublicam gesturum, ut sciret populi rem esse, non propriam*; a maxim that should be engraved on the hearts of all princes.

Adrian had a strong taste for simplicity and retirement. His learning was universal; at the same time that he was eloquent in the Greek and Latin languages, he made a great proficiency in science and philosophy. So astonishing was his memory, that with a single perusal he could repeat a book through, and repeat, without mistake, a list of words, confusedly mixed together, in the order in which they were recited. He had likewise a talent for humour: some instances of which are recorded. A man with white hair begged a favour of Adrian, and was refused. Some time afterwards the same per-

son, hoping to conceal himself by his disguise, dyed his hair black, and again presented his petition; upon which the emperor, who pretended not to know him, answered, "I have already refused your father what you now ask." But this prince destroyed great natural advantages, by an indiscreet curiosity and excessive vanity, which induced him to claim excellence in every thing, and envy all glory acquired by others.

‘ Curious beyond all rule and measure, he was not satisfied with employing his active genius in the study of government, and of attending to all the different departments, which in so vast an empire as his became infinite. It was not enough for him to cultivate the flowers of learning and art, to enjoy what is of use to princes, and to acquire a general knowledge of other things, to enable him to judge of them, he affected to comprehend and to go to the bottom of every thing. Eloquence, history, and even poetry, were not sufficient for him, He would study and practise musick, dancing, painting, and sculpture. He succeeded in these. But what glory is there in all this to a prince!

‘ His vast curiosity could not fail inducing him to endeavour at unveiling futurity. He gave his time to astrology and magick; studies equally foolish and criminal. We are assured he became very expert in them; and Spartian gravely tells us, that the first night of January, Adrian committed to writing every thing that was to befall him that year. Spartian’s credulity is not what we should wonder at, but a man could not help being surprized at Adrian’s folly, if he did not know how much a violent passion darkens the human understanding.

‘ His fondness for divination had been increased by several presages he fancied he had received of his promotion. The most famous of these is the oracle given by the fountain of Castalia in the suburbs of Daphne, near Antioch, which had positively promised him the sovereign power. Jealous of that distinguishing favour, and fearing lest others should obtain the like and avail themselves of it, as he had done, he ordered the fountain to be shut up with great stones.’

The following instance of Adrian’s curiosity shews, that it became a real distemper: ‘ He would know every thing, not only in point of learning, but of news, and minute details of things which no ways concerned him. He had spies, who insinuated themselves into his friends houses, to observe every thing that passed, and to bring him an account of it. Spartian furnishes us upon this head with a very singular story: a husband having received a letter from his wife, complaining, that the pleasures and diver-

diversions of Rome kept him at a great distance from her, desired leave of the emperor to return home ; upon this he was greatly surprized by Adrian's reproaching him with the pleasures which had amused him at Rome. 'What, says he, has my wife sent you a copy of the letter which she wrote to me ?'

To conclude, Adrian had great qualities as a prince, but extraordinary foibles and vices as a man. He governed his empire with justice, wisdom, and moderation ; but jealousy made him frequently ruin merit, vanity lost him friends, and rendered him ridiculous, while his unnatural appetites hurried him to commit the most beastly of all vices. Antinous has immortalized his disgrace, with respect to lust, cruelty, and superstition.

'That young man attended the emperor in his voyages, and perished through his barbarous superstition, to whom he had been the object of criminal pleasure. Adrian, given up to every kind of divination, magic not excepted, imagined, that there was wanting a voluntary victim, who would freely give up his life to add to that of his prince, or for some other impious motive of superstition ; Antinous offered himself, and was accepted of ; so Adrian sacrificed his own idol : and, that he might be all inconsistency and contradiction, he wept like a woman (as the historian expresses it) for him he had sacrificed.'

In a word, Adrian's vices were real, his virtues counterfeit, and his talents acknowledged. Policy and vanity were the springs of his good actions ; innate cruelty, gross appetites, and jealousy, those of his ill conduct. The latter rendered him often detestable ; but the former, assisted by an uncommon genius, improved by knowledge, acquired him respect. No prince ever left such monuments of munificence, and a liberal taste, as Adrian. Noble fragments of his magnificent buildings are every where to be seen at this day. He visited most parts of the empire, and left proofs of his liberality in Gaul, Germany, Britain, and Greece.

On his death-bed he composed those jocular verses, equally remarkable for their elegance and levity on so solemn an occasion :

" Animula, vagula, blandula,
Hospes comesque corporis,
Quæ nunc abibis in loca,
Pallidula, rigida, nudula ?
Nec, ut soles, dabis jocos."

We shall just mention, that Adrian carried on no foreign wars, and was engaged in no other military transaction, except
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the revolt of the Jews, whom he punished with a severity that may justly be termed cruel.

Adrian was succeeded by Titus Antoninus, adopted by him a short time before he expired. As this prince was the most amiable of all the Roman emperors, so he may be reckoned the most unfortunate in the want of historians worthy of so admirable a character. His reign was pacific, and his whole conduct directed to preserve his dominions, and render his people happy. In all matters of consequence he consulted his friends, he borrowed the assistance of others, but paid a just regard to his own judgment. His goodness was unalterable, and even superior to injuries.

‘ One day he visited the house of a rich senator, named Omulus, who was consul in his reign, and there having observed, with admiration, some pillars of porphyry, he asked of him, whence he had that magnificent ornament? Omulus bluntly replied, ‘ You forget, you ought to be deaf and dumb when you are in another’s house.’ Antoninus, with great patience, bore this impertinence of an ill-bred senator; and, upon many other occasions, he overlooked, with the same good humour, his ill natured raillery.

‘ I will produce, from the authority of Philostratus, one proof more of Antoninus’s patience, in regard to a sophist: when he was præconsul of Asia, he lodged at Smyrna, in the house of Polemon, a sophist, who was then abroad; it was the best house in the town. Polemon was master of great riches, which he employed in pride and ostentation; his arrogance was of a piece, and upon his return home, he was very angry to find his house occupied by the præconsul; he made a great noise, put himself in a passion, and with his bitter complaints, obliged him in the middle of the night to go and find himself another lodging. Adrian, if we give credit to Philostratus, interested himself for Polemon, not only to protect him, during his own life, but after it; from a dread of Antoninus’s resentment against this sophist, he designedly inserted an article into his last will, where, speaking of his choice of a son and successor, he affirms, Polemon had advised him to take Antoninus. This precaution was unnecessary, in regard to this prince, who loaded Polemon with favours, and never shewed his remembering any injury he had received, but in joke and pleasantry. Polemon being come to Rome, the emperor embraced him, and ordered a lodging should be found for him, and that no body should turn him out of it. An actor of tragedy, having brought a complaint to Antoninus against Polemon, who had drove him from the theatre, “ What a-clock was it when he drove you away?”

away?" says the emperor; "Mid-day," answers the actor. "Very well, replied Antoninus, he turned me out of his house at mid-night, and I took it patiently."

Antoninus was frugal of the public money, but generous of his own. He attained the happy medium between œconomy and avarice. He was steady, equal, uniform in conduct; severe where examples were necessary, but humane from natural disposition. Equally amiable as a private man and a great sovereign. He commanded the respect of foreign kings, without the display of warlike talents. The following idea of his character is happily conceived, and not inelegantly expressed.

• After so many ages (says Mr. Crevier), I find in myself an impression of respect and affection for an emperor, who may be quoted as a model for sovereigns, and whose example, if followed, would perpetuate the happiness of mankind. I leave him with regret, and I hope my reader will indulge me, in still giving here the picture of Antoninus, as drawn by his worthy successor, Marcus Aurelius. We shall discover in it some new strokes, and I believe those already taken notice of, will be reviewed with pleasure. Behold (says Marcus Aurelius) the good qualities I admired in my adoptive father, and which I propose to imitate. His gentleness, his unshaken constancy in resolution formed upon mature deliberation, his freedom from vain-glory, his indifference for what are commonly considered as honours and distinctions, his love of business, his close application to it, his readiness to hear advice, whoever gave it, his inflexible justice, always attentive to give every one his due, his skill in distinguishing what cases admit of indulgence, and what require severity. With a sociable disposition, he was careful not to put his friends under any disagreeable restraints; he did not oblige them to come to his entertainments, nor to attend him in the country; and when, for some reason or other, they could not conveniently do it, they found no alteration in him towards them. Faithful and constant in his friendship, he was a stranger to those warm sallies which sometimes turn to passion, and his friends had nothing to fear from sudden disquiets and caprice. In council he examined things with great care, and far from satisfying himself with the first view, he went to the bottom of his subject, and considered it in all its different lights. Easily satisfied with what was present, he was always content. Nothing disturbed the serenity of his mind, nor preserved him, from using that sagacity he was master of, in foreseeing what was to come: he was orderly in every thing, entering upon minute details, without any noise or fracas, and without dwelling

ing longer upon a subject than it deserved. Never were the publick finances better managed than under his government, and he saw his conduct in this article endeavoured to be ridiculed, with the greatest indifference. Flattery had no influence over him, and he suppressed all acclamations when they became indecent. Free from all superstition in his worship of the divinity, he had no servile meanness in his behaviour with men, no desire to cultivate popularity, at the expence of his dignity. All his actions were directed by a steady and uniform discretion, no excess of any kind was to be seen, but he steered the same course, without being taken with the charms of novelty. His affable manners flowed with ease, being no more than the natural expression of his real sentiments, they never were overacted. There was no ostentation in any thing about him, and his example proves, that a prince, in order to be respected, has no need of guards, magnificent dress, statues, and all that external pageantry; but that by living, as near as possible, to the manner of a private person, he thereby preserves more grandeur and dignity in the government of the publick.

‘ Antoninus’s genius, considered as that of a prince, was well improved. He was not to be accounted a scholar, a rhetor, or sophist, but a man of sense, furnished with useful knowledge, and from reflection very capable of governing himself and others. He did not value himself upon excelling in sciences, which did not belong to him; and as he thought it mean to be jealous of those who professed them, and made them their study, he very readily yielded them the superiority in their own way, and gave them encouragement. He had a sincere regard for true philosophers, and did not insult those who assumed the name, for a mask to their vices. He had a reasonable care of his health, observing the medium between a nice tenderness, and a hurtful negligence, and by this management he succeeded, without the help of physicians, whom he rarely consulted. His solid judgment made him steady, not only in his way of thinking, but in his external conduct. The same employments, the same regulations, the same taste for places. One day of his life was like all the rest. With great openness and freedom, he was mysterious in nothing that did not require being concealed. Secrets, except for very good reasons, and particularly in matters of state, he was averse to. At the height of his grandeur he used no delicacies, and as to the conveniencies of life he partook of them in a plain and even way, and if any accident prevented his having them, it gave him no uneasiness. He gave games and shews, and largesses by weight and measure, not from ostentation, nor with a view to popularity, but to discharge a debt
exacted

exacted by custom. He built several publick works, though not fond of building, because they were necessary or convenient. By no means nice in what regarded his person, he did not go to the baths at unusual hours, nor did he value himself upon the invention of new ragouts for his table : he was not curious about beautiful and fine stuffs for his dress, nor to please his eye with looking upon a number of slaves, young and handsome. The plain and simple was what pleased him most. Without severity, presumption, or extravagant desires, he was moderate in all things ; ever acting calmly and deliberately, he deserved the encomium bestowed upon Socrates, that he was the only man who knew how to abstain and how to enjoy, whilst others had not resolution for either.'

This is the picture drawn by M. Aurelius, his successor, and adopted by our historian. In the reign of Antoninus flourished the historians Justin and Appian, Ptolemy the astronomer, Maximus Tyrius, the Platonic philosopher, Herodes Atticus the orator, with some other writers, and men of genius of less distinction.

Antoninus was succeeded by his two adopted sons, Marcus Aurelius and L. Verus : the former only was called to the throne by the will of Antoninus, but by an astonishing act of generosity, Aurelius associated his brother with him in the empire. This single action affords a specimen of his whole reign, and anticipates the idea of his goodness, equity, moderation, and magnanimity. With respect to Verus, the following shocking portrait will sufficiently display him to our readers.

' His effeminacy, which every day increased, from his habits of pleasure, and his constant relish for trifles, gives no reason to think he interested himself enough in the people's sufferings to be greatly concerned, or to seek for remedies.

' His vices had much increased, during his stay in the East : he there found every thing that could add to his natural disposition for pleasure ; and the respect he had for his brother, the only check upon his conduct, was considerably weakened : accustomed to independency, for almost five years, Verus, upon his return to Rome, would be no longer under restraint ; he endeavoured to regulate several things without Aurelius's knowledge, and instead of hearing and consulting with him, he confided in wretched freedmen, who studied and flattered his passions ; the comedians, puppet-players, musicians, which, as I mentioned before, he had brought with him from Syria, were his usual company ; and every day, after supping with his brother, he came home, to make up for the time he had lost at a
modest

modest and sober repast, with a debauch, where men of pleasure only were his guests, and where the table was served by the dregs of the people, the disgrace of the city, and the pests of all good manners : with this worthless company he often passed the night, 'till, overcome with sleep, he was obliged to be carried in mens arms to his bed.

‘ Capitolinus has preserved to us a particular account of one of these entertainments, where the profusion was immense : it was not enough for Verus to be served with whatever of wines and meats were delicate and rare ; there were twelve with him at table, and to each guest he gave the young cupbearer, who had served him with drink, and a butler, with a compleat service of plate, and the same live animals, whether beasts or birds, whose flesh had been at the table : every thing he drank out of was valuable, both in itself and its ornaments ; gold, silver, crystal, and precious stones ; every time any one drank, the cup was changed, and was always given to him who used it ; he gave them chaplets of flowers, which were out of season, with pendants wove with gold, and gold cups, filled with the most exquisite perfumes ; and to carry them home, he gave them vehicles, all brilliant with silver, with a set of mules, and a mulcteer to drive them ; the expence of this entertainment was reckoned to amount to six millions of sesterces, or seven hundred fifty thousand livres : when Aurelius was informed of it, he was much concerned at such foolish extravagance ; this was all he could do, after his imprudence in raising Verus to an equal share of power with himself.

‘ Having no longer a right to reprimand or censure, with authority, he endeavoured to instruct him by his example. Verus had built a pleasure-house, upon the Clodian way in Etruria, where he gave himself up to his usual extravagancies, with his freedmen and other proper companions ; he invited his brother to come there to see him ; Aurelius did not refuse his invitation, and passed five days there, employing himself in his imperial functions, holding councils, and administering justice ; but Verus was incapable of seeing the beauty of this virtuous conduct, and the disgrace of his own ; his diversions and debauches admitted of no interruption ; and Aurelius returned to Rome, with less hopes than ever of his amendment.

‘ Verus had likewise learned in Syria to spend the nights in gaming ; at other times, he would imitate Nero in his scandalous pastimes ; disguised, with his head in a cap, which covered part of his face, he ran up and down the streets of Rome in the night, went into the taverns and places of debauch, and there quar-

quarrelled with every mean fellow he met; he often brought back to the palace marks of the blows he had received in these indecent scuffles.

• He was fond of chariot-races, and was a zealous favourer of the green faction, or company; he interested himself for the charioteers of that livery, so openly and with so much partiality, that frequently, as he was sitting by Aurelius, at the games in the circus, he was reproached and affronted by their rivals, the blues; vying with Caligula in his extravagancies, he was ridiculously fond of a horse he called the bird, he gave him raisins and pistaches to eat, and had him brought into his palace with cloaths of purple; he would have his fleetness rewarded with bushels of pieces of gold, and marks of honour; and called after his horse's name a very large cup, which he used in his high debauches.

• Vetus had every vice but cruelty; it is even uncertain whether he had not a natural disposition to it, which he could not exert, because of the obstacle which Aurelius's great goodness put to it. This suspicion may be suggested from his passion for gladiators: so fond was he of this inhuman diversion, as to forget himself and turn actor, at least whilst he was in Syria, and frequently made it a part of his entertainments. He that could please himself with shedding the blood of mean persons, would very probably, had he been absolute master, not have spared that of the most illustrious.

It would be unnecessary to dwell upon the character of M. Aurelius. His book of Moral Reflections is the surest portrait of his mind that can be drawn. His reign was the age of philosophers: it produced those two famous enemies of Christianity, Celsus the epicurean, and Crescentius the cynic; Sextus Empericus the sceptic, and the philosophers Dimonax and Apuleius. The amiable and witty Lucian flourished likewise under M. Aurelius, as did Galen, Pausanias, and Aulus Gellius, the most pedantic of all grammarians.

We have bestowed so much time on the preceding reigns, that we can only say of Commodus, that he was the very reverse of his father Aurelius. His reign revived the iron age, and introduced the decline of the Roman empire. He was lascivious, debauched, effeminate, and cruel. His hands were stained with the blood of his own empress, and of several of the most worthy senators. After a detestable reign of near thirteen years, he died by poison and the halter, hated in his life, and unregretted at his death.

We have already given our sentiments of M. Crevier as an historian. Farther specimens will appear from our extracts, and the epitome we have given of the volume before us, in which we have generally made use of the words of the author. In justice to the translator we must add, that his version is executed with infinitely more accuracy and judgment, than any of the former volumes we have perused.

ART IV. *The History of Frederick the Forsaken. Interspersed with Anecdotes relative to several Personages of Rank and Fashion in this Metropolis. In two Volumes, 12mo. Price 6 s. Noble.*

AS the chaste writer of novels may be deemed, of all others, the most useful moralist, so we may venture to pronounce the obscene and prophane historian of feigned transactions, the most dangerous enemy of society. Assisted by the powers of invention, the novelist can make his situations so interesting as to deprive the reader of the power of election, and engage him to espouse virtue or vice at discretion. The passions spontaneously become the instruments whereby we are insensibly deluded, and invariably retained in the interest of those characters painted with the strongest fervour of genius, and glow of colouring: thus villainy may be rendered so amiable, and virtue so ridiculous, that we cannot but exult in the triumph of the former. Piety may be represented in a forbidding attitude by its inflexible severity, while the wit, the stratagem, and good humour of a vicious character will not fail of, at least, gaining admirers. We have heard the most pathetic and engaging moralist of the age censured for drawing a villain so irresistibly insinuating, that every reader must be enamoured with the beauties of the portrait.—What female does not shed tears at the deserved fall of the lively and frolicksome Lovelace? To impress the mind with a sense of virtue by an affecting detail of natural incidents, is rendering the passions subservient to the purposes of religion and morality. We regard examples as the incidents of the narrative, and consider its precepts rather as inferences from the story, than designed instructions. It is with pleasure then we bestow just praises on the most feeble endeavour to promote virtue, and assure our readers, that every line in the novel before us, seems to be dictated with a view to rouse, unite, and direct the social affections, to exert themselves in the cause of piety and moral sentiment.

In a certain village in the North-riding of Yorkshire, lived Mr. Thomas Goodman, master of a free-school of great repute, to which office he had been appointed after sustaining the keenest

shafts

shafts of disappointment and misfortune. His function he discharged in such a manner, as induced several persons of fortune to send their children under his tuition; and his morals were so pure, and his character so unblemished, that he gained the affection and esteem of all his acquaintance. Mr. Goodman's family consisted of a wife and one daughter, an infant at the commencement of this history, to whom his tenderness was looked on as a pattern worthy the imitation of all parents; nor was Mrs. Goodman at all inferior to her husband, in those virtues which distinguish and grace her sex. One evening, as this happy pair were sitting under the shade of some jessamines and woodbines, that formed a rural arch before the door of their dwelling, observing, with pleasure, the spirits of their little family let loose from the bondage of study, they saw a well-looking man riding towards them, with a boy in his arms, whom they doubted not was to be added to their family. Their conjecture was right; the stranger accosted Mr. Goodman in these terms: "Though I am hitherto a stranger to your person, I am not so to your character, which has made me chuse to place this young gentleman with you. There are some reasons which make it necessary he should be with persons, whose tenderness may be as much depended on as their care to instruct him. He shall never be taken away at the holidays; you shall have an extraordinary allowance on that account, and the care of providing his cloaths and attendance in case of sickness must devolve on you; for, tho' he has powerful relations, there is none who can at present acknowledge him. Name your terms, and I will now advance one quarter's payment; and shall punctually do the same every future quarter, that you may still have security in your hands; nor fancy, because his birth is obscured, that any deceit is intended." The terms were proposed, and immediately accepted: after which Mr. Goodman, inquiring the name of his young pupil, was answered it was Frederick, by which alone he was to be called, as it was not convenient to reveal his surname. He was further informed that the stranger's name was Green; and that a letter, in case of necessity, directed to be left for him at the post-office in York, would arrive safe to his hands:

The particulars of Frederick's behaviour in his infantile state merit no particular regard; but we cannot omit the description of his person, which early prepossessed Mr. Goodman in his favour. He was near four years of age, tall, and excellently proportioned. His countenance was open and engaging, his complexion fair, beautifully contrasted with the blooming roses in his cheeks, and the coral of his lips, which, opening in sweet

innocent smiles, discovered two rows of pearly teeth. A pair of fine blue eyes, which already denoted expression and penetration, informed and animated his other charming features. As Frederick grew up, he displayed such uncommon sweetness of manners, so tender and capacious a heart, ideas so clear, sentiments so refined, and a judgment so quick and penetrating, as equally excited astonishment and paternal affection in the breast of Mr. Goodman. When he was about the age of fifteen, Mr. Goodman received a letter, acquainting him, that no farther provision would be made for his pupil, who was now at liberty to pursue what course of life his inclinations might direct. Inclosed was a bank-bill for 20*l.* as the last supply he should ever receive. The contents of the letter were made known to Frederick in the tenderest manner; and, to console him, Mr. Goodman added, that he should ever regard him as his own child; that he should continue with him, and be supplied with every necessary, while the small sum, which was his whole fortune, should remain untouched; and, in case he could not better provide for him at a proper age, he should then be articled as his clerk, and qualified to serve any other person in that capacity.

The revolutions in Mr. Goodman's family, and his own death, brought our hero up to London with an hundred pounds, left him by his truly parental tutor, testimonials of his character, and a large stock of erudition and manly sentiments. Determined to push his fortune, he cast about for an employment, and luckily met with an advertisement in the news-paper that brought him to the acquaintance of captain Johnson, a commander in the navy. That gentleman was pleased with the good sense, the modesty, and genteel address, which he discerned in Frederick. He engaged him as his steward, but treated him as his companion, and soon received him into his intimate friendship. With the captain he made a cruize, which turned out so fortunately, that he was enabled to purchase a lieutenancy in colonel Johnson's regiment, to whom he was strongly recommended by his brother the captain. His colonel contracted a strong friendship for Frederick, which was soon after dissolved by an accident, and again renewed by a singularly generous and spirited action of Frederick's.

During our hero's residence in London, his accomplishments and personal qualities introduced him into a genteel circle of female acquaintance. Among these miss Louisa Edwards chiefly attracted his notice, more on account of the sprightliness of her wit, the humanity of her disposition, and generosity of her senti-

sentiments, than either her beauty or fortune; though the one had long been the object of adoration, and the other of ambition. On a slight acquaintance Frederick conceived the highest opinion of this lady's merit; but his discernment discovered some circumstances in her conduct which he could wish to amend, though he was sensible they proceeded from the innocence of her heart, the gaiety of her temper, and her affluence. He could not bear to see a woman of distinguished sense run into all the fashionable foibles of her sex, surrounded by a crowd of flattering coxcombs, and lavishing her fortune in play and dissipation. In a word, his heart was insensibly engaged: her profusion and coquetry gave him the utmost concern, and he resolved to apprize her of the consequences of her conduct, at the hazard of all his hopes and the lady's esteem. An accident, which more fully displayed his love and her folly, brought him to this resolution.

One evening, as he was going home, he saw a hackney coach stop at a noted usurer's, and out of it came a lady, who, tho' very much muffled up, he discover'd to be miss Edwards; her going into the house excited his curiosity, and he conceal'd himself near the door, till he saw her come out, and go into the coach again: he wish'd to know her business there, and knocking at the door, ask'd if they had any lodgers? on their replying in the negative, he ask'd who the lady was, who had just been there? on perceiving they hesitated in answering, he told them he had a very particular reason for his being so inquisitive, that it wou'd give him the utmost satisfaction to know her errand, and gave them the most serious assurances, that it shou'd be no prejudice to them or the lady, if they wou'd inform him. After some delay, the woman told him, the lady was an entire stranger to her, and that she did not even know her name; that having a pressing occasion for money, she had applied to them, and that they had lent her two hundred pounds on some jewels. Frederick was amaz'd, but beg'd to see them, and on their being shewn, knew them perfectly well, for those he had often seen her wear. He thank'd the woman for her obligingness, and re-assur'd her of his secrecy, and took his leave with an aching heart. Good heavens! cried he, is it possible that my Louisa can be reduc'd to this! what an ebb must a woman be at, when she can consent to part with her ornaments! O this cursed gaming! 'tis to that it must be owing. Some debt of honour, contracted last night at the masquerade, has caus'd this, and which she had not taken this method to pay, perhaps she must have done it with her honour. Cruel thought! that a woman of her sense, her fortune, shou'd make herself a companion for sharp-

ers! I must find a way to restore them to her. What will her malicious acquaintance say when they see her without those gems, which indeed gave no lustre to her, but she illustrated them; why, why is she so bewitch'd! a train of thoughts of this kind wou'd force their way, before he cou'd think, of what he so ardently desir'd, how he cou'd serve her: pity and indignation by turns possess'd him. And all subsided into love, and a resolution not to rest, till he had procur'd money to redeem them.

'Had he known the true circumstances of the case, his admiration of her wou'd have been heighten'd. 'Tis true she was extravagant, and her itch for play frequently drain'd her purse to the last guinea, but her benevolence even exceeded that, and she wou'd leave herself without a shilling, rather than see a fellow creature distress'd; her ear was open to every prayer, and her heart bled for every woe, while her hand reliev'd every object that implor'd her assistance. It happen'd at this very time, that she was very short of money, when a person, who had been her school-fellow, wrote a very moving letter, begging her assistance. She went immediately herself, to see how she cou'd be serviceable, and met a sight which affected her too much, to give her time to study an excuse. This person was unfortunately married, her husband was arrested, threaten'd with a jail, and herself and children with beggary! Louisa's tender heart, melted at the scene, she went directly to her banker, but he begg'd leave to defer complying with her demands for a few days; she then drove to a female friend's, in order to borrow money, but meeting with an excuse, her impatience prevail'd, she sent home her chariot, took a hackney coach, and concealing her face as much as she cou'd, pull'd off her jewels, and dispos'd of them as had been related, and flew to restore comfort to her oppress'd friend.'

Frederick found means to borrow the money, sent his landlady, in whom he could confide, to the usurer's, redeemed the jewels, and sent them, with a friendly but respectful anonymous letter, to miss Edwards. He employed his landlady, to prevent the discovery of his officiousness; and so well concealed his hand-writing, that Louisa had not the least suspicion that he was concerned in the transaction. Chance, however, betrayed him; and the uncommon generosity of the action augmented miss Edwards's opinion of a person she had before began to distinguish in a particular manner. She returned the obligation by purchasing him a company in the same corps in which he was a lieutenant. This produced a still stronger intimacy, and the whole

whole town concluded it would be a match, before Frederick had ever presumed to aspire at so much good fortune. The obscurity of his birth, his station in life, her opulence, her rank, and pride, had almost extinguished the faintest hope of success. He recapitulated, in his own mind, all the particulars of her behaviour, from the time he was first honoured with her acquaintance. Her particular regard for him, her generosity, the preference she had shewn him in a dispute with a young nobleman, her almost general coquetry, her fondness for play, and, above all, her lately incurring the censure of the whole town, by taking part in a competitorship between two actors, and, from mere goodness of heart, supporting the interest of the least popular, with a variety of other discordant sentiments, raised such a tumult in Frederick's breast, as no one but a doubtful lover can comprehend. He had before softly hinted advice to her in a copy of verses: he obtained pardon; but his admonitions were neglected. Now he found her reputation was dearer to him, than the displeasure his freedom might possibly incur by a more serious remonstrance: even this he resolved upon, rather than suffer a woman so near perfection to be lost, merely from inattention to what she might think the trifles, the minutiae of conduct, which the French expressively call by the appellation of *lesser morals*. His sincerity cost him her favour: he was forbid her house, and ordered to attend the service of his country in Germany, before he had time to know that Louisa's resentment continued no longer than the first sallies of passion, which soon yielded to the secret inclination she entertained for Frederick. Her pride was greatly piqued; but love soon put the most favourable construction on our hero's conduct. His sincerity became an addition to his other virtues, and Louisa now accused herself more freely than he had done. Her coquetry appeared detestable; and her extravagance, her itch for play, and love of dissipation, unpardonable. She beheld Frederick in the light of an amiable friend, above the meanness of servile adulation, and zealously warm for her interest. She repented of her reproaches, and was shocked at the prohibition she had laid, that he should never come into her presence.

While Louisa was distracting herself with these reflections, she received a farewell letter from Frederick, apologizing for his rudeness, lamenting his misfortune, and acquainting her with his call to Germany. In this letter she perceived such purity of passion, and sincerity, as altogether overwhelmed her with grief, fixed her in the resolution of amending her conduct, and determined her to quit the town, and embrace the invitation given her of visiting Scotland, with some relations of distinction.

In the mean time Frederick, torn with the pangs of love and despair, passed the sea, acquired some honour in the campaign, returned to town, fell into the company of a professed gamester, by whom he was ruined, was forced to sell his commission, and reduced to beggary. As he was one day ruminating on his fate, and revolving in his mind various projects for obtaining a livelihood, he was recognized by one captain Smith, whom he had known in Flanders. The captain carried Frederick to his house, introduced him to his uncle Mr. Nugent, a rich West India merchant, and recommended him in such warm terms, that this gentleman resolved to send him clerk to his factor in Jamaica, with a handsome salary. While he was at dinner with his patron, a gentleman entered the room, who was no sooner seated, than, casting his eyes on Frederick, he exclaimed,

“ Good heavens ! Mr. Frederick, how you are grown ! what an alteration has twelve years made ! ” Frederick was astonished, and after looking some time very attentively at the stranger, said, “ Upon my word, Sir, I cannot recollect you ; ” “ No, replied he, don’t you remember me ? why my name is Green, I us’d to come every quarter, by your grandmamma’s order, to Mr. Goodman’s, to pay for your schooling and cloathing, you was just fourteen when I went abroad, you was then a sweet boy, I’ve often desired to hear of you since, but to no purpose. ”

Frederick’s surprize was beyond description : he now perfectly recollected every feature of Mr. Green’s face, and cried out, “ Good Providence ! at last my wishes are answered, tell me, good Sir, who were my parents, who was that grandmother you mention ? ” “ What, replied Mr. Green, don’t you know ? Did she die with the secret in her bosom ? Why these are your parents, Mr. Nugent is your father, and Mrs. Nugent your mother, of which I’m ready to make oath. ” Here was a set of starers ! Frederick stared on them, fearful of believing what he could wish, and they on him, and Mr. Smith on all of them. Mr. Nugent at last broke the profound silence, by saying, “ Mr. Green, I believe you are a very honest man, and I cannot think my nephew would be accessary to bringing an impostor into my family, but I can’t devise how this gentleman can be my son, I never had but one child, and that died in the birth, as my wife informed me ; for I was not in England when it was born. ” “ Aye, Sir, replied Mr. Green, you thought so, and so did Mrs. Nugent, but I knew to the contrary, and had the care of him, till you got me the place to go to Jamaica ; I was sworn to secrecy, or would then have told you of it, but my old lady assured me she wou’d discover it before her death ; but that the child lived, parson Wilkins who christened him, and

and nurse Parry who suckled him, can witness, if they are alive, and I am sure this gentleman is he."

'Mrs. Nugent, who had been silent all this time, cried out, "Is it possible? did my child live? and cou'd my mother be so cruel, as to deprive me of the pleasure of knowing it? tell me Mr. Green every circumstance." Mr. Green began as follows. "You know, madam, that Mr. Nugent was sent abroad to prevent his marrying you, my master and lady little thinking it was too late, and that you was already in a fair way of giving him an heir; and that he had not been long gone, before my lady discovered it, and that she was very angry about it; all this you know better than I do, but one day she sent for me to her; Green, says she, can you keep a secret? Yes, my lady, said I; well but says she, you must swear to do, till I give you leave to divulge it; I told her I wou'd; and after I had taken my oath, she told me, that you was married privately to Mr. Nugent, that your father knew nothing of it, and wou'd never forgive you if he did; now Green, said she, I have so contriv'd, that he shall know nothing of her lying in, and you must provide a nurse to take care of the child, which I do not intend she shall know lives, in case it does, as a punishment for her disobedience: remember you have sworn to keep it a secret. I again repeated my promise, and went in search of a nurse; I found, about ten miles from our house, a very good sort of a woman, one dame Parry, with whom I made an agreement to take care of a child I shou'd bring her, and I kept a horse constantly saddled, that I might be ready to set off at a moment's warning. My master was luckily gone into the country, when master Frederick was born, and my lady managed so well, that very few in the family knew any thing of the matter, and those that did, were sworn to secrecy, as also was parson Wilkins, who was sent for to christen him, before I carried him away. I used to go every week while he was at nurse to see him, and when he was near four years old, my lady desired I wou'd look out for a school, at some distance; having heard of Mr. Goodman, I plac'd him there, and went constantly every quarter, for near ten years after; when you Sir, got me the place to go abroad. Your marriage was made publick before that, and I had often urged my lady to let you know that your son liv'd, and repeated it very strongly before my departure; but all the answer she made me was, that she would do it when she thought proper; and in some letters I wrote to her after I was gone, I again urg'd her: this, madam, is nothing but the truth; and if Mr. Wilkins, and the other persons I named are alive, they can prove it also, and moreover, I have by me all the bills I

paid for his board, &c. and several letters from my lady, when she was in town, about him, which I will produce to convince you of the truth of what I say."

In a word, such further testimonies were produced as fully satisfied the happy parents, and raised Frederick to the height of affluence.

Louisa had not heard a syllable of Frederick until his misfortunes happened. That occurrence she had sent to her by an idle London correspondent. Deeply affected with the situation of a man she loved, and to whom she owed that tranquillity of mind she enjoyed during her retreat, she immediately set out for London, determined to find out Frederick, and relieve him in despite of calumny. The first person of whom she made inquiry was an old friend of Frederick's, on whose prudence she could depend. After receiving Mr. Vincent's (for so he was called) assurances of fidelity, she told him,

"I've been inform'd of Mr. Frederick's unhappy situation, and am not ashamed of owning, that his advice has been of inestimable service to me; my fortune enables me to return the favour in some measure, and my request to you is, that you'll instantly find him out, and let me know how I can serve him." Mr. Vincent found by Louisa's discourse and the emotion she discover'd, that she was ignorant of Frederick's successes, and he was willing to keep her so, as well to indulge his curiosity, as to enjoy the pleasure of giving her a sudden surprize; and answer'd, "Indeed, madam, the poor young fellow has been unlucky, but I fear you will have cause to repent of your charity: forgive me if I hint what the world will say to a young lady's coming two or three hundred miles to assist a young adventurer!" "The world! Mr. Vincent, return'd Louisa, with indignation, is the opinion of the world to be regarded in a case where the happiness of a fellow creature is depending? I'm sure the good will clear me from any imputation of folly; and tho' I wou'd willingly escape the lash of the most mean detracter, yet here, I am above calumny. No, Mr. Vincent, I'm sure none will censure me, but those poor mean creatures, who had not spirit enough to aid the man in distress, whom they courted, when in prosperity; I pity, and I despise them." Mr. Vincent, a little touch'd, replied, "Well, madam, I own you have an heroick way of thinking, and deserve applause." "I seek no applause, replied she, I only wish to help a worthy man. I will gladly lose the merit of it, and shall think myself farther oblig'd to you, if you will take it upon yourself, nor ever let even Frederick know that he is oblig'd to me; I wou'd save him the confusion of thinking so." Mr. Vincent cou'd not

not help being charm'd with her generosity and delicacy, and was on the point of letting her know, that her assistance was now needless; but as he expected great pleasure from the discovery, he determin'd to suspend it to make it more pleasing. "I cannot exactly tell, said he, where he is to be met with, but there is a gentleman to sup with me to-night, who is the most likely person to inform us, if you will favour us with your company." "What Sir, interrupting him, did not you just now mention the opinion of the world, and wou'd you introduce me to another for intelligence, in order to make my designs more publick?" "You have nothing to fear from him, replied he, he is Mr. Frederick's most intimate friend, and has been so throughout his misfortunes, tho' not in a capacity of helping him; and you may rely on his prudence; perhaps you know him, his name is Nugent." He look'd attentively at her, when he spoke, to see if he cou'd perceive any alteration in her looks, whereby he cou'd think she knew any thing of the matter, but to no purpose. "No, replied she, I know but one of that name, a very great West-India merchant, who was one of my uncle's executors, and I don't think he is the person you mean." No, madam, this is a young gentleman, Mr. Frederick's and my particular friend, do but consent to come, and I dare promise you, you will not be displeas'd. Let me tell Mrs. Vincent she may expect you." Louisa paus'd a little, but at last told him she wou'd certainly wait on them.

Mr. Vincent took his leave, and inform'd his wife of every tittle that had pass'd; and she, who was both a friend to Frederick and his fortune, was highly pleas'd, and waited with impatience for the scene which was to be acted in the evening.

Mr. Vincent put the same friendly deceit on Frederick: He conducted Frederick into the dining-room, and presenting him to Louisa, said, "This, madam, is Mr. Nugent; and this, Mr. Nugent, is the most generous of women."

What was the surprise, the joy of this couple! Ye that have known what innocent, pure, disinterested love is, and the sensations which the unexpected meeting with the worthily beloved object causes, can tell! Words are too poor, else would I tell the uninformed, and those who are incapable of entertaining that really noble passion, when confin'd within those bounds which wisdom places, what extatic transports this interview gave to each party!

Frederick obtained permission of his uncle to pay his addresses to Louisa, she consented to give him her hand, they were married, and became the patterns of connubial felicity. It is im-

impossible for us to enter upon the incidents that render the character of our hero interesting: sufficient it is, that the whole tends to enforce virtuous sentiments by example; that useful moral lessons are impressed, while the mind is engaged in an entertaining narrative; that all the characters are natural, and the situations affecting: in a word, that although we cannot class our author among the first-rate novelists, it will be doing him no more than justice to place him above mediocrity, and allow that he has exerted his best endeavours to the best of purposes, to promote virtue and the good of society.

ART. V. *Various Prospects of Mankind, Nature and Providence.*
8vo. Price 4s. 6d. Millar.

THE ingenious essays which compose this volume, indicate a clear understanding, a pious disposition, an ingenuous and good heart, willing to promote the good of society, and eager to vindicate the justice and wisdom of providence, from an attentive view of the operations of nature. The author writes with the temper of a man, who felt conviction, and was conscious of the truth of what he asserted: calm, but not timid, he answers all the arguments advanced to depreciate humanity, and arraign providence, with eloquence, perspicuity, and moderation. His principal intention is to illustrate the principles of morality, and natural religion, while he is communicating a variety of excellent observations on human society, and sketching out a plan of perfect government, imaginary in practice, but useful and entertaining to a philosopher. This, at least, is a subject worthy of curiosity, and the finest exercise of reason the wit of man can devise; nor is it impossible, were any model of government received by the universal consent of the learned, but an opportunity might offer in some future age of adopting and reducing it to practice: in any event, such speculations cannot be devoid of utility, as they not only sharpen the genius and improve our knowledge, but afford hints of improvement in real and practicable forms of government.

In the essays before us, the author's ideas are too general, with respect to politics, to incur the ridicule usually attached to the character of a projector. His model of a perfect government consists only of mere out-lines, which he examines with candour, in order to discover its practicability in the present situation and circumstances of mankind. He enters upon the subject, with pointing out the defects of human society, and shewing that the want of perfect political constitutions has been the

the greatest obstruction to the improvement of reason. After taking a cursory view of human knowledge, and remarking the deficiency of every science and art, he concludes, that those political systems, and those maxims of education that occasionally prevail, are altogether inconsistent with a perfect state of human society. The want of harmony among individuals, the contests for wealth and power among different nations, the ambition of princes, their clashing interests, and those infinite causes of violent struggles and bloody wars, which destroy millions of people, are not only incompatible with human society, but destructive of the effects of the rational principle. He takes into the account poverty, which discourages great numbers from marrying, by rendering them incapable of providing for their families, and thence impedes the increase of mankind. Intemperance and debauchery, which have likewise the same tendency; the other various causes, which either destroy the species, or impede its multiplication. Before society can attain perfection, we must suppose the earth completely cultivated, idleness totally banished, universal industry introduced, and every man's talents directed to those purposes for which they seem adapted by nature. To establish such a model of society, it will be absolutely necessary to exclude property, and whatever can excite jealousy, ambition, avarice, and the lust of power. However difficult it may be to form a consistent idea of such a government, our author ventures to proceed, in the next essay, to trace its principal outlines and characteristics.

Though, like the enquiries of alchymists after the philosopher's stone and panaceas, all researches to contrive a perfect constitution, may lose the principal object; yet they will fully compensate the labour of the philosophers, by presenting him with a more extensive prospect of human kind, especially if they aim at something more comprehensive than any model of government hitherto imagined. This our author's certainly is, it being calculated not to the affairs of a single nation, but for uniting all mankind under governments, which shall preserve the same language, maintain an universal correspondence, and raise the whole human race to the highest perfection. The reader may see the general draught of our author's notion in the following extract:

* As it is absurd to suppose that mankind never had a beginning, let us imagine, that soon after their first appearance on our globe, when they amounted only to a thousand or ten thousand, or some such small number, they had been formed into a society in which there was to be no property, nor any division

division of lands for private use ; but in place of establishing property, that they had agreed upon a proper and equitable distribution of the labour necessary for cultivating and adorning that spot of earth which they inhabited, and for supporting the whole society in common in an agreeable way. Let us suppose further, that the whole race of mankind who were alive at that time, and were then to be united in one society, had occupied a certain part of the earth, consisting of ten thousand or a hundred thousand acres, or any other quantity, greater or less, proportionable to their number ; or that they had measured out a tract of land according to the nature of the soil, or the natural division of the earth by seas, great rivers, or mountains. Suppose this territory to have been able to support a greater number, call it ten times, or a hundred times as many as were in the society when it was first erected. Suppose a regular plan to have been formed of the manner in which this tract of land was to be cultivated and adorned in the best manner, pointing out the situation of the houses, the manner of their architecture and different apartments, with their proper furniture ; the methods of laying out the adjacent fields, sowing and planting them with all proper grains, herbs and trees, and storing them with cattle. Suppose this plan to have been as convenient, elegant, magnificent, as the society in these circumstances could be supposed capable of contriving and executing, with the art and skill of which they were masters, or with which the All-wise saw it proper to inspire them, in order to lay a foundation for the happy government of mankind in ages. Suppose that this plan was to be carried into execution by all the members of the society, in such sort that none of them should be idle, or wholly exempted from working, nor should any be overburdened, or obliged to such hard and severe labour as might be prejudicial to their health, or indispose them for study and contemplation at proper seasons. Suppose all the members of the society to be executing this plan so as never to want, or to be in danger of wanting abundance of provisions of all kinds for their present comfortable subsistence, while they were gradually carrying on such works as were intended for ornament and magnificence, as well as for use. In a word, let us suppose this society to lay down proper rules for improving their minds in knowledge and virtue, and in this view to oblige their members to work only three or six hours a day, or in a greater or less proportion according to the exigences of the society, leaving the rest of the time to be employed in study and contemplation, or in diversions and recreations of any kind, according to every man's humour,

humour, or agreeably to some particular rules and statutes consistent with the fundamental maxims of the government.'

Next our author descends to more minuteness, entering into a detail of the general laws of his society ; the sum of which is, that there shall be certain governors, but without any marks of pre-eminence and distinction, except the necessary authority and power of punishing a transgression of the laws. That there shall be no private property ; that every one shall labour for the public, and be supported by it ; that every one shall be obliged to contribute something to the common stock of labour, without being oppressed or over-burthened.

In the third essay he endeavours to prove, that such a model of government as the author has exhibited, is by no means inconsistent with the human passions and appetites ; but we can by no means assent to his reasoning, though we should admit the possibility of first establishing it. The governors appointed to enforce the laws, and maintain regulation, must be chosen on account of some superior qualities. This very superiority of talents, the power delegated by authority, and the natural disposition of the human mind to acquire influence and estimation, would soon rouse ambition, and destroy the equality proposed. Gratitude might often overturn the constitution. A person of extraordinary abilities arises, he makes discoveries of the utmost importance to society, and becomes popular by the amiable qualities of his mind ; what recompence has the public besides that of exalting his dignity, and conferring upon him particular privileges ? Would not such marks of distinction destroy the balance, and excite ideas of power and superiority ? But it would be unnecessary to enter into a debate. Experience shews, that whole nations, from motives of gratitude alone, have been induced to part with their liberty, and confer despotic power upon men who had performed signal services. In a word, we must suppose the human mind wholly changed, and the passions extinguished before the idea of the author could possibly be reduced to practice. He has, indeed, given up the argument in the fourth section, and shewn that the circumstances of mankind will not admit of the model of perfect government he proposes. Here it is proved, that the increase of the species must considerably exceed the diminution by deaths, and that as mankind would be perpetually multiplying, the earth would at last be insufficient to afford nourishment, or even room for the human species. There are certain primary determinations of nature, to which all other things of a subordinate kind must be adjusted. A limited earth, a limited degree of fertility, and the continual in-crease

crease of mankind, are three of these original determinations, that will ever frustrate all attempts to render society perfect and permanent. We may admire the speculations of genius; they may sometimes prove useful in correcting certain political enormities; legislators ought to regard them as models, and patriots keep them constantly in view, in order to adopt certain maxims as far as they are consistent with their particular circumstances; but this is all that can be expected from fine-spun systems, which always suppose human nature either better or worse than it is found by experience.

In the fifth prospect, as it is called, the ingenious author drops political debates, and agreeably flatters the mind with a beautiful picture of the magnificence of the works of Providence, and the dignity of human nature. This subject has been frequently treated, but never, we think, with more eloquence and force of description, than by our author, who, by the way, seems to owe considerable unacknowledged obligations to the spirited and ingenious M. Maupertuis. We cannot deny our readers the satisfaction of perusing the following elegant review of the works of human genius, though the quotation somewhat exceeds the limits prescribed to extracts. Speaking of arts and sciences invented by mankind, our author goes on,

‘ Over all these arts and sciences, philosophy presides, as of the highest dignity. She judges of their different merits and pretensions. She assigns to each of them their respective provinces, and preserves her own superiority. Various are mens dispositions and abilities, and by their different characters, they discover different degrees of perfection. But it is by the study and practice of true philosophy, that the highest dignity of human nature is displayed. Among all the characters of mankind, that of the philosopher himself is the most perfect. Distinguished from those of an inferior kind, by clearer and more distinct perceptions; by more comprehensive views both of nature and art; by a more ardent love and higher admiration of what is excellent; by a firmer attachment to virtue, and the general good of the world; by a lower regard for all inferior beauties compared with the supreme, consisting in rectitude of conduct and dignity of behaviour; by a greater moderation in prosperity, and greater patience and courage under the evils of life; the real philosopher, though not absolutely perfect, sets the grandeur of human genius in the fairest light.

‘ But not only in this exalted character; in those also of an inferior order, the excellence of human reason and genius renders itself conspicuous.

‘ By

By statuary, we bring distant objects to sight, and recall past scenes. We form images of men and other animals, which appear to breathe, feel, and live.

With greater art, the painter represents all kinds of solid bodies upon a plane. Though no image can be felt upon the smooth surface, we behold with admiration, heights and hollows, mountains and valleys, men and cattle, which bear a perfect resemblance to what they are in nature.

After another manner, the poet displays his art, and sets all sorts of objects before us without any sensible image. By apt and natural descriptions, he presents them to the imagination. Not only sensible objects, but the inward motions and affections of the soul, pass before us in review. By drawing feigned, as well as real characters, he displays the native graces of virtue and wisdom, and exposes the deformity of vice and folly. By the sentiments and examples of the personages whom he introduces, he powerfully touches our hearts, and infills the soundest instruction at pleasure.

The tragic poet assumes a sovereign command over our strongest passions. To enable us to govern and refine them, and to prepare us to meet with great and sudden calamities in life, he exercises us by representations of imaginary evils. By views of the distresses of virtue, he cherishes our love of it; melts us into the deepest compassion, and awakens our highest concern for the afflictions of the great and good. But in a moment he repays this generous concern, by raising an inexpressible joy, while he unravels the plot, and makes us spectators of the final and compleat happiness of the virtuous.

With an equal or greater force of genius, the Epic poet, by the sublimity of his conceptions, and the harmony of his numbers, equals the virtues and dignity of heroes, and approaches to the magnificence and majesty of nature.

The orator, not only unravels the darkest and deepest plots, and sets the most intricate subjects in the clearest light, but subdues every unmanly passion, rouses up whatever is generous in the human breast, extinguishes all mean and unworthy regards, inspires courage and a contempt of danger, and animates his audience with the love of glory, and with a concern for the public good.

By music, we so strike and agitate the invisible substance of air, and direct its imperceptible motions with so divine an art, as raises an enchanting harmony, which composes, exalts, and ravishes the soul.

• Geometry

‘ Geometry determines lines, to which we cannot apply any measure. It traces out lines, which though continually approaching nearer to one another, can never coincide, however far they are extended. It has discovered the most ingenious, surprising, and just mensurations of surfaces and solid bodies. It traces accurately the paths of bodies which are thrown into the air, though projected at random in any direction whatsoever.

‘ From projectiles near the surface of the earth, astronomy leads our thoughts to the planets, which are of equal magnitude, and of a similar substance to that of our earth. It considers these mighty globes as projected by an almighty hand; and confined in their different orbits, by that same gravity which causes all bodies that are projected by man to descend to the earth. By means of imaginary points, lines, and circles, it divides the heavens into its distinct regions. It assigns to the fixed stars, their settled habitations. It marks out the wide circuits of the planets and comets; and calculates their periods, oppositions, and conjunctions, with an astonishing exactness.

‘ In the easiest manner, arithmetick adjusts the greatest sums by a cypher and the nine digits. It adds, multiplies, and divides numbers in every manner that can be required. It arranges and combines them in all sorts of regular serieses and progressions, both finite and infinite. It not only discovers with a wonderful facility, the properties and sums of finite ones, from general principles, without a tedious consideration of each particular number; but by determining the sums of such progressions as can never come to an end, sets bounds to infinity itself. With no less surprising invention, it effects impossibilities, and when no real quantity can be found which will answer the question that is proposed, it finds out a just solution by imaginary, yet intelligible quantities; or by a series of quantities which continually approximates to the truth, till at length all error vanishes.

‘ In the monuments of architecture, we see the monuments of human strength and skill. By this noble art, magnificent edifices, stupendous arches, and lofty obelisks have been erected; which stand firm against the attacks of the fiercest storms, and convey to latest posterity the memory of the most ancient ages.

‘ By a numerous train of mechanical arts, mankind have provided for the dignity, for the pleasure, and for the convenience of life. They measure their time accurately, by dials, clocks,

clocks, and watches. By pendulums, they correct and adjust the inequalities of the sun's motion. By telescopes and microscopes, they enlarge the objects of sight; while, through the machinery of glasses, as by magic, they descry the minute and concealed parts of nature; or force the most distant objects to appear in their presence, and to expose themselves to view. By the help of polished mirrors, they draw the most exact pictures in the twinkling of an eye; and not only mimic the forms, but the quickest motions of every object which is exposed before the mirrors.

By a sagacious application of the force of gravity, they abridge their labour, and multiply their forces in what proportion they see necessary. They have invented pumps, by which they make water ascend contrary to its nature. By those of another form, they compress and dilate the invisible and intangible substance of air: nay, human genius has found out the means of weighing the air, and of ballancing, in some measure, the clouds of heaven.

The more common and familiar arts, as well as those that are refined, are certain proofs of human sagacity. Scarce can we open our eyes, and take the slightest view of human society, but indisputable effects of human genius present themselves every where to our minds.

By planting, sowing, and all the various operations in agriculture and gardening; by pasturing, fishing, and hunting; and by all the arts of preparing food, mankind at once display their genius, and provide plentifully for the necessities and comfort of human life.

How ingeniously does the profound and learned chymist extract the enlivening spirit from the grossest and most lumpish materials! He separates the different ingredients, and reduces compounded substances into their first principles. But, without this deeper chymistry, by the more useful and common arts of brewing and distilling, we extract the spirituous parts out of grains, seeds and fruits, and furnish ourselves with plenty of refreshing and strengthening liquors.

How curious are the processes from the first principles of cloth, till it is wrought up into its utmost perfection, and is turned into so dissimilar a substance! How great is the disparity between the seeds that are cast into the earth, and the finest linnen and laces into which they are changed; or, between the wool in its natural state, and the cloths into which it is converted; or, between the materials that are furnished by despicable insects, and the finest silks that are wrought out of such

contemptible materials! Even the familiar arts of spinning, weaving, bleaching and dying, have been carried to a perfection that may justly be admired. In expressive damask and tapestry, the inferior labours of the loom and needle emulate the higher arts of the pencil.'

In the sixth prospect the scene is reversed, and we are presented with a view of the distresses of mankind, and of the brute creation, in such a manner, however, as fully vindicates the wise intention, the justice and mercy of the Almighty.

The seventh section consists of a comparative view of the happiness and misery consequent on human nature, in which the former is proved to exceed the latter. Here the arguments of an eminent French philosopher are ingeniously answered.

In the next section, upon liberty and necessity, our author espouses the free agency of the mind, in opposition to those philosophers who pretend to demonstrate, that we act by external influence, because we act agreeable to our perceptions, and are always swayed by motions arising in a constant succession from a series of perceptions. This subject our author has not treated altogether to our satisfaction: he might have answered the advocates for necessity in a few words, by shewing the power and influence of the passions, and properly distinguishing the actions in which they seem chiefly to over-rule the understanding and reason.

What our author has advanced upon this subject, and in the last section, in proof of a future state, has nothing new to recommend it. His reasoning is clear and solid; but as we cannot call it his own, it would be unnecessary to enter upon a particular review of the debate. We may, however, conclude, that he is a clear, manly, and judicious writer, whose labours merit the highest praises from all well-disposed Christians, and deserve a place among the best writers in vindication of Providence. In a word, his intentions are pious, his arguments ingenious, his learning solid, his descriptions of nature beautiful and lofty, and his style in general animated and ornate; we may therefore safely recommend this, as a production that will afford equal profit and entertainment to the religious reader.

ART. VI. *Letters from the Marchioness de Sévigné, to her Daughter the Countess de Grignan. Translated from the French of the last Paris Edition. Vols. III. and IV. 12mo. Pr. 3 s. each.*
Coote.

THE reign of Lewis the XIVth. in France, like that of Augustus in Italy, was the æra of fine-writing. Nothing can exceed the ease, the delicacy, the propriety in diction and senti-

sentiment of the writers of that age. In the epistolary way the elegant Madam Sévigné stands foremost, and has been justly reputed the finest model of the familiar stile. Void of all art and affectation, she writes genuine from the heart, and pleases as much by her ornate simplicity, as by the strength and justness of her thoughts. The two volumes before us are a valuable addition to the collection of English letters, as they appear to be executed in a manner not inferior to the translation of the former volumes. Such models were greatly wanted in our language, as, except the letters of Sir William Temple, and a few of Dr. Swift's, all the rest seem to have been wrote for the public: even those of the former smell of the lamp, and frequently partake of the stiffness and reserve of the statesman.

We have here digested, in chronological order, the marchioness's letters to her daughter the countess de Grignan, from the year 1672, to the year 1676. They contain almost all the material transactions of the times, and admirably display the humours of the court, and the strange fluctuation of joy and grief, according to the nature of the dispatches received from Germany and the Netherlands, at that time the scenes of war and bloodshed. The reader will probably be delighted with the two following letters, which immortalize the memory of the great Turenne.

I cannot forbear thinking, my dear, of the astonishment and grief you will have been in, at the death of M. de Turenne. The Cardinal de Bouillon is inconsolable: he learnt the news of it from a gentleman of Louvignie's, who, willing to be the first to make his compliments of condolance on the occasion, stopt his coach, as he was coming from Pontoise to Versailles. The Cardinal did not know what to make of his discourse; and the gentleman on his part, finding he knew nothing of the matter, made off as fast as he could. The Cardinal immediately dispatched one of his people after him, and soon learnt the fatal news; at which he instantly fainted away: he was directly carried back to Pontoise; where he has been these two days without eating a morsel, passing his whole time in continual tears and lamentations. Mad. de Guenegaud and Cavoit have been to see him; who are no less afflicted than himself. I have just wrote him a billet, which I think a pretty good one: I acquaint him therein, by way of advice, of the affliction you are in, both from the share you take in all that concerns him, and from the sincere esteem and admiration you entertained for the deceased hero. Pray do not forget to write to him yourself: for I think you write particularly well upon such subjects: in

this case, indeed, you have nothing to do, but give a loose to your pen. Paris is in a general consternation of grief at this great loss. We wait in the greatest anxiety for another courier from Germany. Montecuculli, who was retreating, is returned back; and, doubtless, hopes to profit not a little, by an event so favourable for him. They say, that the troops gave a cry, that might have been heard at two leagues distance, when news was brought them of their general's death. No consideration was capable of stopping them: they demanded to be led immediately to the fight; they were resolved to avenge the death of him who had been their parent, their leader, their protector, and defender; that, while he was with them, they feared no danger, and were determined to avenge his death: "So lead us on," they cried, "think not to stop us; we are bent for the fight." This I had from a gentleman who belonged to M. de Turenne, and was sent from the camp to his majesty. While he was relating all this, he was bathed in tears, and all the time that he was relating the circumstances of his master's death. The ball struck M. de Turenne directly across the body. You may easily imagine he fell from his horse, and expired; but he had just life enough left to crawl a step or two forwards, and clench his hands in the agonies of death; and then a cloak was thrown over the body. Boisguyot, which is the person's name who made the relation, never quitted him till he was carried, with as little noise as possible, to the first house. M. de Lorges was about a league distance from the place where the accident happened; judge what must be his condition, when he heard of it. His is the chief loss, who must take charge of this army, and be answerable for all events, till the arrival of the Prince, who cannot join him in less than three weeks. As for me, I am thinking, twenty times in a day, of the poor Chevalier de Grignan: he certainly will never be able to support this loss, without losing his reason. Indeed, every one who knew and loved M. de Turenne, are greatly to be pitied.

The following letter, in particular, shews in what veneration the whole French nation held the marshal.

I would fain have all that you write to me of M. de Turenne inserted in a funeral oration. There is an uncommon beauty and energy in your stile; you had then all the force of eloquence that can be inspired by grief. Think not that his memory can be lost here, since your letter is arrived. That torrent which carries every thing along with it, cannot remove a memory so well established: it is consecrated to immortality; and that even in the hearts of a great number, whose sentiments on this subject can never be effaced. I was the other day
at

at Mr. de la Rochefoucault's; Mr. le Premier came thither, Madame de Lavardin, Mr. de Marillac, and Madame de la Fayette. The conversation, which lasted two hours, turned wholly on the divine qualities of this true hero; the eyes of every one were bathed in tears; and you cannot believe how deep the grief of the loss of him is engraven on all their hearts. You have exceeded us in nothing, but in the satisfaction of sighing aloud, and of writing his panegyric. We remarked one thing, which was, that he had not only been admired at his death. The largeness of his heart, the vast extent of his knowledge, the elevation of his mind; all this the world was full of during his life: How much higher the admiration of it was made to rise by his death you may easily imagine. In a word, my dear, do not think that the death of this great man is regarded here like that of others. As for his soul, it is a miracle, which can proceed from nothing but the perfect esteem every one had for him, that none of the devotees have yet taken it into their heads to doubt whether it be in a good state; it is not possible to comprehend that sin or guilt could find a place in his heart; his conversion, so sincere, appeared to us like a baptism. Every one speaks of the innocency of his manners, the purity of his intentions, his humility free from all manner of affectation, the sentiments of solid glory his heart was filled with, without haughtiness or ostentation, loving virtue for its own sake, without regarding the approbation of men, and, to crown all, a generous and christian charity. Did not I tell you of the regiment that he clothed? It cost him fourteen thousand francs; and left him almost without money. The English told Mr. de Lorges, that they would continue to serve this campaign to revenge his death; but that after this they would retire, not being able to serve under any other general after M. de Turenne. When some of the new troops grew a little impatient in the morasses, where they were almost up to the knees in water, the old soldiers animated them in this manner: What is it you complain of? It is plain you do not yet know M. de Turenne: he is more grieved than we ourselves are, when we are under any difficulty; he is thinking of nothing this moment but removing us from hence; he wakes, while we sleep; he is a father to us; it is easy to see that you are but young soldiers: thus they encouraged them. I return to the state of his soul. It is really a remarkable thing that no zealot has yet thought fit to make a doubt, whether it has pleased God to receive with open arms one of the best and noblest souls he has created: Reflect a little upon this general assurance of his salvation, and you will find it is a kind of a miracle scarcely ever known but in his case. In a word, none has yet presumed to doubt of his everlasting rest.

ART. VII. *Flora Britanica : sive Synopsis Methodica Stirpium Britanicarum.* Auctore Johanne Hill, M. D. Societatis regiae Burdigalensis, &c. Soc. 8vo. Pr. 9s. Waugh.

THE infinity and universality of Dr. Hill's writings have often obliged us to censure his conduct, and often to applaud his genius ; we mean his conduct with respect to literary reputation. Were we to estimate his merit by the bulk, the variety of his works, the vein of sprightliness, the air of confidence, and the plausibility that characterizes them, we should admire him as a prodigy and living library ; whereas, if we judged by the candour, the accuracy, the solid erudition, and the real utility of his astonishingly numerous performances, the doctor would sink greatly in our esteem. Every one knows the facility with which a book may be compiled upon any subject ; but it requires discernment to discover the merit of spinning out volumes upon no subject at all ; of speaking decisively upon points of which the author is altogether ignorant ; of persuading the reader that he is fully master of them, and that he instructs, while he only amuses and deludes, or, in the fashionable phrase, *humbugs* the public. We claim to ourselves some share of this distinguishing talent, which we have considerably improved by our long experience in reviewing : we can now see, at one glance, whether an author steps forth in an intire new suit, or whether he only turns, scours, and disguises a dress, that became so familiar to his acquaintance, as to betray his poverty. Were he to convert his breeches into sleeves for a coat, and adorn the seat of honour with the superfluous plaits of his upper garment, we should still be able to trace the strange metamorphosis, and restore every part of the suit, down to a button, to its original situation. It is vain, therefore, for those sons of industry to rack their invention in contriving expedients to pass off old, threadbare, and tattered subjects for new, while the public countenances persons whose business it is to detect the imposture. We have seen books come smocking from the press, which, if read backwards, like the Hebrew, would appear to be as ancient as the art of printing. Every month presents us with an author new faced, and trimmed so sprucely, that after passing in review before the literary tribunals of our coffee-houses, and triumphing for a while in the success of his impudence, we have forced him to sneak back to his garret, and wrap himself in his original obscurity.

With respect to the writer before us, we could wish all his performances deserved the praise that is certainly due to his genius.

nus. It is extremely disagreeable to us to be under the necessity of censuring almost every production of a gentleman, whose talents we cannot but respect. To see an author purloin from writers infinitely inferior to himself, and even plunder his own works, has in it something exceeding contemptible and little, that indicates an entire disregard of literary reputation, and a sordidness beneath the character of a scholar. We should be sorry to tax Dr. H— unjustly ; but we must confess, that the reader who discovers any thing new in the *Flora Britannica*, except a stiff unclassical Latinity, and a few unmeaning distinctions, is possessed of penetration superior to our pretensions. To us it appears to be no other than the British Herbal, translated into a learned language, blended at random with the *Methodus* and *Synopsis* of Ray, and divided into classes, agreeable to the sexual system of Linnæus. The definitions prefixed, if we mistake not, are literally copied from the celebrated Swedish botanist ; the number of classes is exactly the same ; the descriptions, consisting of a patchwork of Latin and English, are transcribed from various authors, and even the subdivision of Linnæus from the number of pistils, or female parts of generation, transplanted from the *Genera Plantarum* into the *Flora Britannica*.

ART. VIII. *London and its Environs described. Containing an Account of whatever is remarkable for Grandeur, Elegance, Curiosity or Use, in the City and in the Country twenty Miles round it. Comprehending also whatever is most material in the History and Antiquities of this great Metropolis. Decorated and illustrated with a great Number of Views in Perspective, engraved from original Drawings, taken on purpose for this Work. Together with a Plan of London, a Map of the Environs, and several other useful Cuts.* 8vo. 6 Vols. Pr. 1 l. 10 s. Doddsley.

PERSONS the best acquainted with our metropolis, and the surrounding country, will find an extensive fund of entertainment in this copious and accurate description. To strangers it will prove not only exceedingly amusing, but the easiest and best guide through the infinity of streets, squares, public edifices, and private buildings, with which this vast city is crowded. The whole is digested in exact alphabetical order ; the descriptions of the principal curiosities are just and spirited ; and the author seems to be well acquainted with the facts he advances, both from books and observation. Possible it is, that amidst the variety and multiplicity of subjects, he may have fallen into errors ; but we must confess they have escaped our discernment ; and it is probable that few are of any consequence, as the proprietors appear to have spared no labour or

expence in procuring the best information. What will be regarded as peculiar to this work, is the description of all the towns, palaces, and seats in the neighbourhood of London: to this we may add the complete lists and accounts of the pictures and curiosities in the possession of the nobility and gentry, which being intirely new, cannot but augment the value of the work, and prove very acceptable to the public. We might as well enumerate the words in a dictionary, as particularize this performance: the only method of conveying a just and entertaining idea, will be by an extract, which, however, we shall abridge considerably, in order to circumscribe it within reasonable limits. Those who have seen Windsor-castle, will acknowledge the accuracy of the following description, and those who have not, may form a tolerably distinct idea from it, of the majesty of that superb and princely edifice.

Windsor-castle, the most delightful palace of our sovereigns, was first built by William the Conqueror, improved with additional buildings, and a strong wall, by Henry I. and entirely new built by Edward III. upon his instituting the most noble order of the garter. This monarch may be deemed the founder, as by his order the present stately castle, St. George's-chapel, and the strong stone rampart in which it is enclosed, were erected. Great additions were made by several of the succeeding princes, particularly by Edward IV. Henry VII. Henry VIII. queen Elizabeth, and Charles II. As this last sovereign usually kept his court here in the summer season, he spared no expence in rendering it worthy the royal residence. In short, he left scarce any embellishments to be added by his successors, except a few paintings set up by James II. and William III. in whose reign the whole was completed.

The castle is situated upon a high hill, rising by a gentle ascent. It enjoys a most delightful prospect around, and contains within the walls about twelve acres of land. In the front is a wide and extensive vale, adorned with rich corn fields, verdant meadows shaded by tufted groves, and watered by the smooth and beautiful river Thames, that exhibits a delightful prospect from the palace. Behind are spacious lawns, and hills covered with wood, as if dedicated by nature for game and hunting. On the declivity of the hill is a fine terrace, faced with a rampart of free-stone, 1870 feet in length: nothing can exceed the beauty of this walk, or the variety of the prospect from it; in which nature and art seems to rival each other. To pass over the external beauties of the situation, which exceed description, we come to the royal apartments,

‘The

‘ The entrance is through a handsome vestibule, supported by columns of Ionic order, with some antique bustos in several niches ; from hence you proceed to the great staircase, which is finely painted with several fabulous stories from Ovid’s *Metamorphoses* : in the dome Phaeton is represented desiring Apollo to grant him leave to drive the chariot of the sun ; in large compartments on the staircase, are the transformation of Phaeton’s sisters into poplar trees, with this inscription, *Magnus tamen excidit ausis* ; and Cynus changed into a swan. In several parts of the ceiling are represented the signs of the Zodiac supported by the winds, with baskets of flowers beautifully disposed : at the corners are the four elements, each expressed by a variety of figures. Aurora is also represented with her nymphs in waiting, giving water to her horses. In several parts of the staircase are the figures of Music, Painting, and the other sciences. The whole is beautifully disposed and heightened with gold, and from this staircase you have a view of the back-stairs painted with the story of Meleager and Atalanta.

‘ Having ascended the staircase, you enter first into the queen’s guard-chamber, which is compleatly furnished with guns, pistols, bayonets, pikes, swords, &c. beautifully ranged and disposed into various forms, as the star and garter, the royal cypher, and other ornaments.’

In the queen’s presence-chamber, are the pictures of Judith and Holofernes, by Guido Reni, a Magdalen by Sir Peter Lely, and a Prometheus by young Palma. The canopy in the queen’s audience-chamber is of fine English velvet, set up by Q. Anne. All the tapestry was made at Coblentz, and presented to Henry VIII. The pictures hung up in this room are a Magdalen by moon-light, the work of Carracci ; St. Stephen stoned, by Rotterman ; and Judith and Holofernes, by Guido Reni. In the ball-room, the ceiling of which is greatly admired, are a Madonna, by Titian ; Fame, by Palmegiani ; Pan and Syrinx, by Stanick ; and Duns Scotus, by Spagnoletto. The queen’s drawing-room is adorned with a fine ceiling of the gods and goddesses, sitting in assembly ; a sleeping Cupid, by Poussin ; and several other pictures, by eminent masters.

‘ In the queen’s bed-chamber, the bed of state is rich flowered velvet made in Spitalfields, by order of queen Anne, and the tapestry, which represents the harvest season, was also made at London, by Poyntz. The ceiling is painted with the story of Diana and Endymion, and the room is adorned with the pictures of the Holy family, by Raphael ; Herod’s cruelty by Giulio Romano ; and Judith and Holofernes, by Guido.

‘ The

‘ The next room is the room of Beauties, so named from the portraits of the most celebrated beauties in the reign of king Charles II. They are fourteen in number, viz. Lady Ossory, the duchess of Somerset, the duchess of Cleveland, lady Gramont, the countess of Northumberland, the duchess of Richmond, lady Biron, Mrs. Middleton, lady Denham and her sister, lady Rochester, lady Sunderland, Mrs. Dawson, and Mrs. Knott. These are all original paintings drawn to great perfection by Sir Peter Lely.

‘ In the queen’s dressing-room are the following portraits, queen Henrietta Maria, wife to king Charles I. queen Mary, when a child, and queen Catherine ; these three are all done by Vandyke ; the duchess of York, mother to queen Mary and queen Anne, by Sir Peter Lely.

‘ In this room is a closet wherein are several paintings, and in particular a portrait of the countess of Desmond, who is said to have lived to within a few days of an hundred and fifty years of age ; also a portrait of Erasmus and other learned men. In this closet is likewise the banner of France annually delivered on the second of August by the duke of Marlborough, by which he holds Blenheim-house built at Woodstock in Oxfordshire in the reign of queen Anne, as a national reward to that great general for his many glorious victories over the French.

‘ You are next conducted into queen Elizabeth’s or the picture gallery, which is richly adorned with the following paintings : king James I. and his queen, whole lengths, by Vanommer ; Rome in flames, by Giulio Romano ; a Roman family, by Titian ; the Holy family, after Raphael ; Judith and Holofernes, by Tintoret ; a night-piece, by Skalkin ; the pool of Bethesda, by Tintoret ; a portrait of Charles VI. emperor of Germany, by Sir Godfrey Kneller ; the wise men making their offerings to Christ, by Paulo Veronese ; two usurers, an admired piece, by the famous blacksmith of Antwerp ; Perseus and Andromeda, by Schiavone ; Aretine and Titian, by Titian ; the duke of Gloucester, a whole length by Sir Godfrey Kneller ; prince George of Denmark, a whole length by Dahl ; king Henry VIII. by Hans Holbein ; Vandanelli, an Italian statuary, by Correggio ; the founders of different orders in the Romish church, by Titian and Rembrandt ; a rural piece in low life, by Bassano ; a fowl piece, by Varelst ; the battle of Spurs near Terovaen in France, in 1513, by Hans Holbein ; two views of Windsor castle, by Wolsterman, and two Italian markets, by Michael Angelo. In this room is also a curious amber cabinet, presented by the king of Prussia to queen Caroline.’

‘ From this gallery a return is made to the king’s closet, the ceiling of which is adorned with the story of Jupiter and Leda.

Among

Among the curiosities in this room is a large frame of needle work, said to be wrought by Mary queen of Scots, while a prisoner in Forthinghay castle; among other figures, she herself is represented supplicating for justice before the Virgin Mary, with her son, afterwards king James I. standing by her; in a scrawl is worked these words *Sapientiam amavi et exquisivi a juventute mea*. This piece of work, after its having lain a long time in the wardrobe, was set up by order of queen Anne. The pictures are, a Magdalen, by Caracci; a sleeping Cupid, by Correggio; Contemplation, by Caracci; Titian's daughter, by herself; and a German lady, by Raphael.

In the king's dressing-room are two beautiful pieces, the birth of Jupiter, by Giulio Romano, and a naked Venus, by Sir Peter Lely. His majesty's bedchamber is hung with elegant tapestry, representing the story of Hero and Leander: the bed of state is of fine blue cloth, richly embroidered with gold and silver. On the ceiling Charles II. is painted in the robes of the garter, under a canopy supported by Time, Jupiter and Neptune with a wreath of laurels over his head, and attended by Europe, Asia, Africa, and America, paying him homage. The king's picture, when a boy, is here, by Vandyke, and St. Paul stoned at Lystra, by Paulo Veronese. In the king's drawing-room are some exquisite ceiling paintings, together with a variety of fine pictures, particularly a Venetian lady, by Titian; a converted Chinese, by Sir Godfrey Kneller; Herodias's daughter, by Carlo Dolci; and a Magdalen, by the same hand. Here likewise are the portraits of our late gracious and excellent sovereign George II. and his queen Caroline, whole lengths; Hercules and Omphale, Cephalus and Procris, the birth of Venus, and Venus and Adonis, by Genaro; a naval triumph of Charles II. by Vervio; nymphs and satyrs, by Rubens and Snyders; a piece of still life, by Girardo; a night-piece, by Quistin, with several other good paintings.

In the king's audience chamber, the canopy, which was set up in the reign of king Charles II. is of green velvet, richly embroidered with gold, and on the ceiling is represented the establishment of the church of England at the restoration, in the characters of England, Scotland, and Ireland, attended by Faith, Hope, and Charity, and the Cardinal Virtues; Religion triumphs over Superstition and Hypocrisy, who are driven by Cupids from before the face of the church, all which are represented in their proper attitudes, and highly finished. The pictures hung up in this room are, our Saviour before Pilate, by Michael Angelo; the Apostles at our Saviour's tomb, by Scavoni;

woni; Peter, James and John, by Michael Angelo; and the duchess of Richmond, by Vandyke.

* The king's presence chamber is hung with tapestry containing the history of queen Athaliah, and the ceiling is finely adorned with painting. Mercury is represented with an original portrait of king Charles II. which he shews to the four quarters of the world, introduced by Neptune; Fame declaring the glory of that prince, and Time driving away Rebellion, Sedition, and their companions. Over the canopy is Justice in stone colour, shewing the arms of Britain to Thames and the river nymphs, with the star of Venus, and this label, *Sydus Carolynum*: at the lower end of the chamber is Venus in a marine carr drawn by tritons and sea-nymphs. The portraits hung up are, Henry duke of Gloucester, brother to king Charles II. and his governess the countess of Dorset, both by Vandyke; and father Paul, by Tintoret.

* The king's guard chamber, which you next enter, is a spacious and noble room, in which is a large magazine of arms, consisting of some thousands of pikes, pistols, guns, coats of mail, swords, halberts, bayonets, and drums, disposed in a most curious manner in colonades, pillars, circles, shields, and other devices by Mr. Harris, late master gunner of the castle; the person who invented this beautiful arrangement of arms, and placed those in the great armoury in the Tower of London. The ceiling is finely painted in water-colours: in one circle is Mars and Minerva, and in the other Peace and Plenty. In the dome is also a representation of Mars, and over the chimney-piece is a picture of Charles XI. king of Sweden, on horseback, as big as the life, by Wyck.

* At an installation, the knights of the garter dine here in great state in the absence of the sovereign.

* You next enter St. George's chamber, which is particularly set apart to the honour of the most illustrious order of the garter, and is perhaps one of the noblest rooms in Europe, both with regard to the building and the painting, which is here performed in the most grand taste. In a large oval in the centre of the ceiling king Charles II. is represented in the habit of the order, attended by England, Scotland and Ireland, Religion and Plenty hold the crown of these kingdoms over his head; Mars and Mercury, with the emblems of war and peace stand on each side. In the same oval Regal Government is represented upheld by Religion and Eternity, with Justice attended by Fortitude, Temperance and Prudence, beating down Rebellion and Faction. Towards the throne is represented in an octagon St. George's

George's cross incircled with the garter, within a star of glory supported by Cupids, with the motto,

HONI SOIT QUI MAL Y PENSE.

And besides other embellishments relating to the order, the Muses are represented attending in full consort.

On the back of the state, or sovereign's throne, is a large drapery, on which is painted St. George encountering the dragon, as large as the life, and on the lower border of the drapery is inscribed,

VENIENDO RESTITUIT REM,

in allusion to king William III. who is painted in the habit of the order, sitting under a royal canopy, by Sir Godfrey Kneller. To the throne is an ascent by five steps of fine marble, to which the painter has added five more, which are done with such perfection as to deceive the sight, and induce the spectator to think them equally real.

This noble room is an hundred and eight feet in length, and the whole north side is taken up with the triumph of Edward the Black Prince, after the manner of the Romans. At the upper part of the hall is Edward III. that prince's father, the conqueror of France and Scotland, and the founder of the order of the garter, seated on a throne, receiving the kings of France and Scotland prisoners; the Black Prince is seated in the middle of the procession, crowned with laurel: and carried by slaves; preceded by captives, and attended by the emblems of Victory, Liberty, and other *ensignia* of the Romans, with the banners of France and Scotland displayed. The painter has given a loose to his fancy by closing the procession with the fiction of the countess of Salisbury, in the person of a fine lady, making garlands for the prince, and the representation of the merry wives of Windsor.

At the lower end of the hall is a noble music gallery, supported by slaves, larger than the life, in proper attitudes, said to represent a father and his three sons, taken prisoners by the Black Prince in his wars abroad. Over this gallery on the lower compartment of the ceiling is the collar of the order of the garter fully displayed. The painting of this room was done by Verro, and is highly finished and heightened with gold.

As it would exceed the bounds of an article to recite all the curious particulars specified by our author, we shall conclude with his account of the ceremony of installing the knights of the garter; only observing, that the ancient structure of St. George's-chapel is built in the purest stile of Gothic architecture.

ture. 'The order of the garter was instituted by Edward III. in the year 1349, for the improvement of military honour, and the reward of virtue. It is also called the order of St. George, the patron of England, under whose banner the English always went out to war, and St. George's cross was made the ensign of the order. The garter was, at the same time, appointed to be worn by the knights on the left leg, as a principal mark of distinction, not from any regard to a lady's garter, but as a tie or band of association in honour and military virtue, to bind the knights companions strictly to himself and each other, in friendship and true agreement, and as an ensign or bage of unity and combination, to promote the honour of God, and the glory and interest of their prince and sovereign.' At that time king Edward being engaged in prosecuting, by arms, his right to the crown of France, caused the French motto *Honi soit qui mal y pense*, to be wrought in gold letters round the garter, declaring thereby the equity of his intention, and at the same time retorting shame and defiance upon him, who should dare to think ill of the just enterprize in which he had engaged, for the support of his right to that crown.

'The installation of a knight of this most noble order consists of many ceremonies established by the royal founder, and the succeeding sovereigns of the order, the care of which is committed to garter king at arms, a principal officer of the order, appointed to support and maintain the dignity of this noble order of knighthood.

'On the day appointed for the installation, the knights commissioners appointed by the sovereign to instal the knights elect, meet in the morning, in the great chamber in the dean of Windsor's house, dressed in the full habit of the order, where the officers of the order also attend in their habits; but the knights elect come thither in their under habits only, with their caps and feathers in their hands.

'From hence the knights walk two and two in procession to St. George's chapel, preceded by the poor knights, prebends, heralds, pursuivants, and other officers of the order, in their several habits; being arrived there, the knights elect rest themselves in chairs behind the altar, and are respectively introduced into the chapter-house, where the knights commissioners (garter and the other officers attending) invest them with the surcoat or upper habit of the order, while the register reads the following admonition: 'Take this robe of crimson to the increase of your honour, and in token or sign of the most noble order you have

have received, wherewith you being defended, may be bold, not only strong to fight, but also to offer yourself to shed your blood for Christ's faith, and the liberties of the church, and the just and necessary defence of them that are oppressed and needy.' Then garter presents the crimson velvet girdle to the commissioners, who buckle it on, and also girds on the hanger and sword.

'The procession of each knight elect separately is afterwards made into the choir, attended by the lords commissioners, and other companions of the order, and preceded by the poor knights, prebends, &c. as before, garter in the middle carrying on a crimson velvet cushion, the mantle, hood, garter, collar, and george, having the register on his right hand, who carries the New Testament, and the oath fairly written on parchment, and the black rod on his left. On entering the choir, after reverence made to the altar, and the sovereign's stall, the knights are conducted to their several stalls, under their respective banners, and other ensigns of honour. The knights elect then take the oath, and are completely dressed, invested with the mantle of the order, and the great collar of St. George, which is done with great state and solemnity.

'After the installation, the knights make their solemn offerings at the altar, and prayers being ended, the grand procession of the knights is made from the choir in their full habits of the order, with their caps frequently adorned with diamonds and plumes of feathers, on their heads, round the body of the church, and passing out at the south door, the procession is continued in great state through the courts of the castle into St. George's hall, preceded by his majesty's music; in the following order, the poor knights of Windsor; the choir of St. George's chapel; the canons, or prebends of Windsor, the heralds, and pursuivants at arms; the dean of Windsor, register of the order, with garter king at arms on his right hand, and on his left the black rod of the order; the knights companions, according to their stalls, their trains supported by the choristers of St. George's chapel.

'The knights having for some time rested in the royal apartments, a sumptuous banquet is prepared, if the sovereign be present, in St. George's hall, and in his absence, in the great guard chamber next adjoining, and the knights are introduced, and dine with great state in the habits of the order, the music attending. Before dinner is ended, garter king at arms proclaims the style and dignity of each knight, after which the company retire, and the evening is closed with a ball for the ladies in the royal lodgings.'

For further particulars we must refer the reader to the original work, assuring him that his money will not be mispent in the purchase, or his time in the perusal.

Art. IX. *Twelve Discourses upon the Law and Gospel. Preached at St. Dunstan's Church in the West, London. By W. Romaine, M. A. Lecturer of the said Church. 8vo. Pr. 4s. 6d. Worrall.*

THE name of the author of these discourses will doubtless prejudice many readers against them, and prepossess, perhaps, still more in their favour. Since there are parties in religion as well as politics, he will be considered by some as a profound divine, and by others as an enthusiast. As it is our intention to give every author a fair hearing, we shall observe a medium between these two extremes. This preacher is by no means destitute of learning and abilities, though we cannot entirely acquit him of enthusiasm, and of adopting opinions which may be justly looked upon as innovations in the church. The preface discovers the principle upon which he proceeds in the general course of the work; namely, that all men being transgressors of the law, as neither a partial nor a sincere obedience to it are admitted by scripture, they can be saved only by faith in Jesus Christ, whose death and sufferings are alone sufficient to atone for their sins. The twelve discourses before us turn upon the following subjects, most of which must be acknowledged, at once, popular and interesting. 1st, On the necessity of divine teaching; 2dly, On the moral law; 3dly, Upon the ceremonial law; 4thly, Upon the law of faith; 5thly, Upon imputed righteousness; 6thly, Upon being righteous over-much; 7thly, Upon the right knowledge of the Lord God; 8thly, Upon the right love of the Lord God; 9thly, Upon the right love of our neighbour; 10thly, Upon the cleansing virtue of Christ's blood; 11thly, The balm of Gilead; and, 12thly, Upon the promises of God.

We shall now proceed to lay before the reader whatever has occurred to us worthy of remark in the perusal of each. In page 23d, the author justly observes, that the arts and sciences cannot enlighten the blind eyes of the natural man, nor convey to his mind one spiritual idea. This is evident from the examples of Tully, Plato, and Socrates, whose religious opinions were altogether perplexed and erroneous. He adds, in page 31, that God teaches his children spiritual and divine things by his word, as explained and applied by his spirit. These, according to him, cannot be put asunder, the word being as essential

essential to the spirit as light is to the eye, in order to produce vision.

Herein we are entirely of his opinion ; for though Socrates pretended to be guided by a dæmon, or genius, and many of the moderns have declared, that their minds were enlightened by supernatural impulses, we cannot but ascribe this merely to the influence of superstition.

In discourse the second, Mr. Romaine does little more than enlarge upon what he had before advanced in his preface.

In discourse the third, he endeavours to explain the various types or symbols, by which the ceremonial law prefigured the coming of Christ : but his opinions upon this subject appear to us a little forced and extravagant.

But in discourse the fourth, we meet with a full declaration of his principles. The doctrine of faith without works, which is the chief tenet of the Methodists, is herein strenuously asserted, and still farther insisted upon in the following sermon ; wherein we are told, that the chief enemies to it are the Papists and the Pharisees among us. With this name our zealous theologian brands such Protestants as admit any degree of merit in human actions ; which opinion he declares to be the ruling principle which separates the popish from the protestant communion. In this assertion our author is somewhat singular ; the doctrine of the real presence has been always looked upon as the most material difference in opinion between the two churches. However, we cannot but own, that it was well-judged to endeavour to fix an imputation of favouring popish principles upon his adversaries. Such expedients have often proved of high service in controversy : but we are told still farther, that this doctrine has many other enemies ; amongst these are the careless sinner and the formalist. The former treats it with contempt, because he does not see its value, or his own want of it : the latter will not receive justification by imputed righteousness, but will have his own righteousness seated on the throne along with Christ.

Discourse the sixth turns upon an explanation of the text, *Be not righteous over-much* ; which Mr. Romaine understands of those who having violated the law in some essential article, think to compensate for their transgression by observing it better afterwards. This coincides with what he had advanced before, namely, that he who transgresses the law in any single instance, is as guilty as if he had transgressed it in every thing.

There is nothing very remarkable in the following discourses until the tenth, in which there are expressions that favour strongly of enthusiasm. The fountain opened for the cleansing of sin is the blood of Christ : in speaking of which the preacher

bursts out into this exclamation, 'Why does the innocent lamb of God thus suffer? Was it not that there might be a fountain opened for sin and for uncleanness? And how then are you affected with the shedding of that blood which can cleanse from all sin?'

The eleventh discourse treats of a similar subject, namely, *The balm of Gilead*, which likewise means the blood of Christ, called, by Mr. Romaine, an infallible remedy for all spiritual diseases.

In the twelfth and last, which treats of the promises of God, there is less of the style peculiar to Methodist preachers, than in any of the foregoing.

Upon the whole, however, those that read religious books will, in most of them, meet with something worthy their attention, as well as something to be rejected; and we may justly apply to Mr. Romaine, what Horace says of Lucilius;

Cum fueret lutulentus, erat quod tollere velles.

FOREIGN ARTICLES.

ART. X. *Dissertatio juridica inauguralis de usu atque auctoritate juris civilis Romanorum in Gelvia*, a Jacobo Copes van Hasselt, Amsterdam.

THOUGH this dissertation, at first sight, may seem altogether local, and relative only to the principality of Guelderland, the learned reader will find it so replete with judicious reflections on the civil law, and the rights of nature, as will fully recompence the trouble of a perusal. The ingenious author sets out with a learned commentary on the instructions given by Charles V. to the chancellor of the court of Guelderland, whereby it is decreed, 'that when any disputed point cannot be determined by the statutes or customs of the province, the chancellor and counsellors shall then have recourse to common law.' Here he proves, that the ancient inhabitants of the province had no written law, and that all their differences were decided by traditional custom. It was not before the fourteenth century that they began to collect the edicts published by the dukes, and the statutes of the bailiages, and smaller divisions of the province. But these edicts and statutes contained only a part of the laws now promulgated, which are greatly enlarged by blending with their own laws and customs, those of the Franks, Saxons, and Normans. Hence, Mr. Van Hasselt

Hasselt concludes, that where the statutes of the province are defective, they ought to be supplied by consulting the greater codes of the above nations.

He next proceeds to explain what he means by the *common law* of the province. This he resolves into the *Roman civil law*, in direct opposition to what is meant by common law in this and other countries: yet his reasons are strong and forcible. Almost all the traditional law being derived from the civil law, which took place in Germany and the Netherlands, after the Romans had established their sovereignty all over that continent, it is just to term that the common law, which is of greatest antiquity, chiefly influences the manners of the people, and is the ground-work of all the statutes and edicts, which are here only the supplements and auxiliaries of the law.

In the second section the author makes a variety of solid remarks on the caution requisite in the free use of the civil law, and its application to all points of controversy: after which he endeavours to fix the precise time when the Roman law was admitted into the courts of judicature in Germany. Here his researches are extremely learned and satisfactory: he has consulted every monument of antiquity to elucidate the subject, and entered upon deep disquisitions, which must prove equally entertaining to the philosopher, the lawyer, and the antiquarian. The result of the whole is, that in case the chancellor and counsellors can find no precedents, either in the Roman or statute law, they are to decide agreeable to the law of nature, or, as our author expresses it, according to the '*dictates of their five senses*.' Only this section will prove useful to general readers, though we cannot but applaud the genius, the erudition, labour, and accuracy, displayed through the whole performance.

ART. XI. *Memoire sur le découvertes & le etablissmens faits le long de côtes d'Afrique, par Hannon, amiral de Carthage. Par M. Bougainville. Paris.*

THE curious in ancient history and geography will receive great satisfaction from the perusal of this ingenious and learned dissertation. Hanno's voyage is esteemed by the learned as one of the most valuable fragments of antiquity. Here we see the Carthaginians, in imitation of the Tyrians, forming the boldest enterprizes for the extension of commerce. Our author's intention is to shew the strict agreement there is between the Carthaginian admiral's journal of his voyage and the best modern accounts; and the extraordinary progress that

powerful republick made in navigation, notwithstanding the ancients were ignorant of the compass, the true figure of the earth, its revolution on its axis, its circuit round the sun; in short, of all those vast discoveries in astronomy due to the industry of the moderns. His memoir consists of four sections.

In the first we have the pure historical narration of Hanno's voyage: in the second the translation, illustrated with explanatory notes. The third section consists of a laboured attempt to fix the exact date of this voyage; and the last, of several ingenious reflections on the commerce and navigation of the ancients. M. Bougainville gives it as his opinion, that the Phœnicians had doubled the Cape of Good-Hope, and were acquainted with the true situation of the continent of Africa; namely, that it is joined to the continent of Asia by that neck of land which separates the Red Sea from the Mediterranean. Upon this information, it was, he imagines, the Carthaginians concerted the plan of pushing their commerce; though, we must own, we cannot see what relation Africa's being a peninsula had to Hanno's voyage. Quitting Carthage, which was situated in the kingdom of Tunis, on the southern coast of the Mediterranean, he passed the Straights of Gibraltar with sixty ships; and, after ten days sailing, arrived at the promontory of *Hermæum*, now called Cape Cantin, near which he established a colony, in a spacious plain called Dumathyr. In three days more he made the promontory of *Soloè*, which, from circumstances, appears to be the same we call Cape Bajadore; the word *soloè*, in the Phœnician, signifying rocky or stoney. Four days farther sailing brought the Carthaginians to the river *Lixus*, probably the *Rio d'Oro*; the banks of which were, according to them, inhabited by the Nomades, a savage people, whose territories extended to the frontiers of Æthiopia. Coasting along for three days more, Hanno arrived at an island at the bottom of a gulph, called *Cernè*; which our author believes can be no other than the Isle of Arguim, though most authors, if we mistake not, are of opinion that *Cernè* was the ancient name of Madeira. He afterwards advanced to a large river, which, from his description, appears plainly to have been the Senaga, or Sanaga. Crossing over to the Cape de Verd Islands, he again returned to the coast, proceeding eastward until he arrived at the Gold Coast, as some imagine, from his description of a kind of monkey peculiar to that division of the coast. Without entering upon every particular of Hanno's voyage, sufficient it is, that the reader will find abundance of curious matters, a variety of ingenious conjectures, and learned interpretations, in Bougainville's Memoir.

ART. XII. *Recueil de Lettres pour servir d'eclaircissement à l'Histoire militaire du regne de Louis XIV. à Paris. 2 Vols. 12mo.*

NOTWITHSTANDING the publick is already well provided with military histories of Lewis XIVth's reign, we will venture to prognosticate that these Letters will make their way. They were wrote in the most shining and bright epoch of that great monarch, when all Europe combined and tried by vain efforts to stop the rapidity of his conquests. Penned in the most animated and spirited stile, by persons who bore a principal part in the victories obtained, the general is taught the principles of the military art by example; and characters, the most worthy of imitation, are drawn in their genuine colours. We see Condè, Turenne, Luxemburgh, and the chief officers of the French army, communicating to king Lewis their schemes, projects, marches, battles, sieges, and encampments, with the motives for their conduct. Nothing can be more characteristical than the letters of the several generals. Condè's stile, rapid and impetuous, paints exactly the fire and vivacity of his genius: his eloquence, like his military skill, seems derived from inspiration. On the contrary, Turenne, more attentive to command than to write well, makes use of a stile simple and unadorned: in every period we discover the great general, void of all affectation, tender of the lives and happiness of his soldiers, his heart overflowing with benevolence and humanity. Sometimes, however, his language is obscure and embarrassed, confirming that observation of the lively cardinal de Retz, that Turenne had certain obscurities in his conduct and speech, which were always cleared up to his honour. In a word, amidst the simplicity and obscurity of his diction, we easily discern that consummate prudence, those vast and extended designs, that talent of profiting by the slightest mistake made by the enemy, the art of occupying the most advantageous posts, of disconcerting the enemy by marches, attacks, and retreats; in a word, of gaining the most complete victories with the least shew and ostentation. Luxemburgh's dispatches are generally clear and explicit; but always set off with fine sallies of genius, which reflect light upon a long detail. Here we see the exact portrait of that general, ever vigilant, active, penetrating, and equally ready to pursue a steady plan of operations, or to seize the present moment of victory. He was the first French general that ever appeared at the head of an army of 70,000 men; and marechal Luxemburgh shewed that he could manage this unwieldy body with the same ease as a small detachment. We believe it is sufficient, that we have mentioned the letters of

these three great generals, wrote on the field of battle, to excite the reader's curiosity to peruse this collection.

ART. XIII. *Le Nouveau Spectateur, par M. de Bastide. Seyffert. 2 Vols. 8vo.*

THE English are, perhaps, the only people on earth who excel in miscellaneous periodical writings, calculated to laugh men out of their foibles, and reprove affectation. The variety of characters to be met with in this land of liberty, furnishes a writer of humour and observation, with perpetual store of ridiculous ideas. In France the case is widely different: the exterior of the whole nation has a near resemblance; all are full of vivacity, and there is no distinguishing a dancing-master from a philosopher, before you enter into serious conversation. In a word, the difference of character cannot be perceived, except by a very piercing sight; it has nothing of that strong cast which forms the true subject of humour. M. Bastide would seem to have been sensible of this inconvenience; he has therefore, endeavoured to supply the want of humour and variety of character, by the sprightliness of sentiment, and the flash of wit. Frequently he enters upon the most serious subjects of morality, and then his essays become tedious and didactic; in a word, totally unfit for the purposes of periodical papers, however valuable they may prove in volumes.

ART. XIV. *Le Castoyement, ou Instruction du pere à son fils. Ouvrage moral en vers, composé dans le treizieme siecle. 8vo. Paris.*

MONSIEUR Barbazon, the editor of these miscellaneous pieces (for there are several moral and historical essays in prose) has given great application to the study of the old French language, as appears from the preface to this work, as well as from some former publications. The simple manners and naivety of our ancestors, cannot indeed be traced better than in their poems and romances, where not only the character of the people is strongly painted, but the origin, the progress, and the variations of the language are easily pursued. In the preface we have abundance of learned and ingenious remarks on the Celtic, most of them contrary to the sentiments generally received. M. Barbazon is positive, that no vestiges of the old Celtic remain in any modern tongue; and other writers insist, that it seems the basis of most of the European languages, particularly of the northern and British; possibly both may be in the

the wrong. He affirms, that almost all the words supposed to be of Celtic origin, may be fairly derived from the Greek, Latin, and other languages. He exhibits a long list of words in proof of his assertion, and reasons with so much depth and precision as shakes, if he does not overturn, the received opinion. The author seems to be well acquainted with the English, German, Flemish, and the corrupted language of the Swiss cantons. These he examines with great accuracy, and still concludes in favour of his first position.

The poem appears to have been written towards the close of the twelfth century; but the author is unknown. It bears striking marks of genius and a fertile invention. The author conveys his admonitions in elegant fables and beautiful allegories, of which Boccace, Moliere, and La Fontaine, seem to have made their own use. The latter, in particular, has borrowed the fable of the Wolf and the Fox from the eighteenth tale in this poem, without a single alteration, except in the versification. The story of the two Parasites will probably prove an entertaining specimen. At the king's table were two parasites, one of whom, after making a hearty meal, laid all the bones he had picked on the plate of the other; and then turning to the king,

Sire, dit il, mon compaignon,
Est de mengier si mal glouton;
Tos le os a il despoilliez
Que vas veez ci a rengiez.
Et li autres li respondi
Son gaboïs moult bien li rendi.
Sire, fait il, j'ai fait à droit,
La char mangai; le os laissai,
De rien ce quit, mespris n'ai;
Mais c'est le chieres a fait bien
Qui a fait ausfin com le chien
La char & le os ensement,
Sitôt mengiè communalment.

Conte 17.

Monthly CATALOGUE.

Art. 15. *A Poetical Epistle to Mr. Samuel Johnson, A. M. By Mr. Murphy. Folio. Price 1s. Vaillant.*

IF we had nothing else but entertainment in view, we might rejoice in this quarrel between two eminent writers, which, if protracted, will, in all probability, produce many strokes of wit, and much spirited recrimination. But we are sorry to see

gentlemen of real genius at variance, amusing the public at their mutual expence. We some time ago expressed our concern, that Mr. F——n, in his Essay on antient Tragedy, should have so far indulged private resentment as to go out of his way, in order to vilify and depreciate the works of a cotemporary writer, which had been favourably received by the public.

The epistle now before us, replete with keen satire and animated poetry, is intended as a retaliation of that attack. One great misfortune that attends all literary disputes, excited by personal animosity, is the impossibility of maintaining them with decency, or even with candour. A mind exasperated with the sense of an injury received, no longer retains the power of judging without prejudice on any subject that concerns the author of the wrong. Mr. F——n, in his Essay, hath treated the works of Mr. M——y with such rigour as fair criticism would not authorize; and now Mr. M——y, in revenge, mentions Mr. F——n in contemptuous terms, which, in our opinion, are misapplied. Among other strictures, he is stigmatized with a reproach, from which we think it our duty to vindicate his reputation. Mr. M——y, in a note, observes, that a Greek professor mistook the Æolian lyre for Æolus's harp, and gave to the modern Mr. Oswald that which, by classic authority, belongs to the antient Sappho.—This, we own, was certainly a mistake in one of the authors, who, about three years ago, was concerned in writing the Critical Review: but we can assure Mr. M——y it was no mistake of any Greek professor; nor in any shape chargeable on Mr. F——n, who never saw the article until the Number was published. It was the mistake of a person, who, though no professor, is not therefore intirely ignorant of the Greek language in general, nor unacquainted with the writings of Pindar, to which the expression alluded, as any candid reader must acknowledge on the perusal of that very article. It was, in truth, no other than a slip, owing to hurry and inattention; and therefore, we apprehend, not altogether inexcusable: for if, as Horace observes, *aliquando bonus dormitat Homerus*, surely, in the course of a Review, *fas est obrepere somnum*.

With respect to the dispute between Mr. F——n and Mr. M——y, we wish, for the sake of both, they would refer it to the decision of that gentleman to whom this epistle is inscribed; a gentleman whose candour is as universally acknowledged as his genius.

Art,

Art. 16. *A Refutation of the Letter to an Hon. Brigadier-General, Commander of his Majesty's Forces in Canada. By an Officer.* 8vo. Price 1s. Stevens.

Nothing so much prejudices a good cause as a bad champion. There is a set of scribblers that ply about booksellers shops, waiting for a fare of pamphlet-writing; and when the character of any eminent personage is attacked in print, immediately take up the cudgels, or the pen, in his behalf, without the least regard to his person, or the least provision for his defence: all their aim is to acquire a little money, by flourishing their weapons for the diversion of the public.

The honourable gentleman, who had been so falsely and scurrilously attacked and insulted by an anonymous letter-writer, thinking it beneath him to take any notice of such a contemptible antagonist, this garreteer starts out a volunteer in his defence, and manages it so lamely as to betray, as far as in him lay, the cause he had so officiously espoused. He appears to be intirely ignorant of the facts on which the charge of the Letter-writer was founded; and, instead of justifying Mr. T——, he launches out in praise of lord G—— S——, and concludes with invectives against prince F——d of B——k.

Art. 17. *A Letter from Mr. Foote, to the Reverend Author of the Remarks, Critical and Christian, on the Minor.* 8vo. Price 1s. Davies.

Mr. Foote, that he might not be thought to take any advantage over his antagonist, descends from the chair of Comus into the common road of serious argument, and enters upon a sober refutation of the reverend critick's remarks. He very gravely proves that the *Minor* is not a farce, but a comedy. He engages in a learned discussion about the antient, middle, and modern comedy, in which he interlards divers quotations from Zenophon, Plutarch, Horace, and Quintilian. He defends the practice of producing real characters upon the stage, from the examples of Shakespeare, Moliere, Dryden, Pope, La Bruyere, and Boileau; and, in his turn, makes free with the names of Clemens, Chrysostom, Salvian, and St. Augustine. He enumerates the bad effects of that fanaticism which prevails among the Methodists, treats W——d as an impostor, defends the character of Mrs. Cole as introduced into the *Minor*, inserts a letter supposed to be written from that original to one of his disciples, and concludes with a criticism on the critick's copy of verses. On the whole, if the readers of this piece are disappointed

appointed in their expectation of wit and humour, they must own, at least, that it is replete with sound reason and good sense.

Art. 18. *A Letter to Mr. F—te. Occasioned by the Christian and Critical Remarks on his Interlude, called the Minor. To which is added, an Appendix, relative to a serious Address to the Methodists themselves.* 8vo. Price 6d. Pote.

Here a great deal of abuse is thrown out against the Methodists; how justly founded, we will not pretend to determine. Though we are unwilling to countenance scurrility and dullness, it is with pleasure we observe several late attempts to bring this sect of enthusiasts into contempt.

Art. 19. *A Satirical Dialogue between the celebrated Mr. F—te, and Dr. Squintum; as it happened near the Great Lumber-House in Tottenham-Court Road.* 4to. Price 1s. Ranger.

The object of this pamphlet is the same with that of the preceding: the only difference in the execution is, that this is jocularly dull, and the other solemnly stupid.

Art. 20. *War: An Heroic Poem. From the taking of Minorca by the French, to the raising of the Siege of Quebec by General Murray.* By George Cockings. 8vo. Price 3s. Cook.

We cannot give any encouragement to our author to continue his poetical labours; yet there appear some rays of genius in this performance, and certain circumstances in the life of the author, which strongly recommend him to tenderness, and ought to influence the good-natured critic.

Art. 21. *A Circumstantial Account of the Conduct and Behaviour of Mr. Stirn, now under Confinement for killing Mr. Matthews. Wherein several Reports already published are contradicted, and an Attempt is made to arrive at his true Character.* By A. Crawford, Master of the Academy in Cross-street, Hatton-garden, with whom Mr. Stirn lived two Years as an Assistant. 8vo. Price 1s. Coote.

As the unhappy gentleman, who gave birth to this pamphlet, is now almost forgot, it may seem unnecessary to trouble the reader with the particulars. It is enough that the author has distinguished himself by his sentiments of friendship and humanity.

Art.

Art. 22. *The Universal Bible: Or, Every Christian Family's best Treasure. Containing the Sacred Text of the Old and New Testament at large. Illustrated with Notes and Comments, whereby the difficult Passages are explained, the Mistranslations corrected, and the seeming Contradictions found in the Oracles of Truth reconciled. By S. Nelson, D. D. 2 Vols. Folio. 2l. Coote.*

If the commentaries upon Tacitus, and other prophane authors, have been multiplied to such a degree, that a library might be filled with the volumes that have been composed upon the productions of a single writer, it is not to be wondered at if the sacred oracles of God, in comparison of which all other books are insignificant, should have employed the pens of many learned theologians. The author of the present work seems not to have been surpassed by any of his predecessors in elucidating the sacred Text by the annotations he has made upon it; we therefore recommend his performance to the public, who will find it highly instructive, and acknowledge it to be what the author justly intitules it *Every Christian Family's best Treasure*.

Divines will likewise find it worthy of their attention, as it is, in many respects, the most useful body of Divinity that has hitherto appeared. Every branch of human learning may be justly considered as the specious trifling of the mind, if 'tis not calculated to answer some particular end; and, for this reason, each branch is confined in a great measure to one separate class of men: but the knowledge that renders us wise unto salvation, is equally interesting to men of all ranks and conditions, and whatever tends to promote it may be justly looked upon in the light of a public benefit.

The work is ornamented with copper-plates; and the method the proprietors have chosen of publishing it in weekly numbers, enables all ranks of people to become purchasers.

Art. 23. *An Essay on Fevers, in which their Causes and Effects are particularly considered, and two different Methods of treating them proposed. To which are added, some short Reflections upon Patents, relating to the Abuses of that noble Privilege, and proposing the Means to reform them. By David d'Escherney, M. D. and Member of the Royal College of Physicians. 8vo. Price 1s. Griffiths.*

The learned author of this elaborate essay has fallen upon a singular contrivance to avoid the imputation of empiricism: he has published the receipt of his grand specific; but in such a manner, that the secret is now as little known to the public as when it was treasured up in his own breast. For our parts, we
must

must acknowledge, to our shame, that we do not comprehend a single paragraph of the Doctor's learned *rationale* of inflammatory diseases, nor scarcely a word of his laborious process for obtaining the *regulus solis*; which we humbly apprehend should have been called the *regulus lunæ*, from the extraordinary influence that capricious satellite seems to have had on the brain of the alchemist inventor. Let the reader judge of the merit of this specific, and of the Doctor's talents in the profound, by the following process, which we transcribe literally in the learned author's own words.

‘F. Regul. mart. f. a. ad. 3x. postea crucib. reponat. hic Regul. quando omninò liquef. fit; tunc in eundem solis opt. 3ss. immitte; post ejusd. fusur. Lunæ 3ij. adde; per semihor. vel plus liquet. nitr. 1℥ss. gradatim demitte. crucibul. iterum. per semihoram in igne remaneat: scor. a regul. f. a. sejunge.

‘In tres vel quatuor partes, metall. hoc divide; easdem supra vascul. auro excoquendo apt. cum involucro suo indut: in fornac. pone: in materiam, folli idoneo sine ulla intermissione infla, donec fumum non ampliùs regul. emitt: pellicul. super materiem aliquandò apparentem filo ferri aufer. Carbonib: postea fornax repleat. et iidem spontè extinguant. ingentissimo ad hunc processum igne opus est: aliter frustra evaserit.

‘Quando frigidum sit metall. id frustillatim seca; in retortam super ciner. callid. immitte; aq. fort. opt. q. s. infunde, et repete, donè dissolutio regul. perfect. fit: tunc per xx vel xxx vices aq. comm. hunc pulver. ablue. VOCETUR REGULUS SOLIS.

‘Dosis est gr. 2. ij. adultis, et infantib. ab eor. nativitat. una horâ ad annos sex natis gr. j.’

Besides the affectation of preserving the old alchemical terms of *sol* and *luna*, for *aurum* and *argentum*, we may object to the Doctor's again introducing these metals into medicine, after the experience of ages had exploded them, and shewn gold in particular unalterable in the body. But it may be urged, that the weight and momentum of the metal alone is here regarded, by which it removes obstructions, and clears those small canals shut up by a *fiery, viscid, and coagulated* blood. Why, then, is the *regulus* preferred to pure gold in its native state? We would caution the Doctor against raising inflammations by the weight of the metal, where he is endeavouring to clear away obstructions. But what astonishes us the most of all, is the *aqua fortis* ordered in this process, the better, we suppose, to dissolve the silver; when it is well known that this metal, combined but with

with a small quantity of any nitrous acid, acts as a powerful caustic. We speak however with diffidence, as we cannot affirm that we clearly apprehend the Doctor's meaning.

Art. 24. *An Essay on the Small Pox. To which is added, The particular Success of a Medicine in a very extraordinary Case; together with some short Reflections upon Patents; the Abuses of that noble Privilege, and a Method proposed to remedy them.* By David d'Escherney, M. D. and Member of the Royal College of Physicians. 8vo. Price 1s. Griffiths.

Agreeable to that apothegm, "What's sauce for a goose, is sauce for a gander," Dr. d'Escherney is of opinion, that what is an infallible specific in fevers, cannot fail of effecting a cure in the small pox. He has accordingly prescribed the *regulus solis* in this last disease, without the least variation from the rules laid down in the preceding article; 'hoping, that as he designs nothing in all his researches but the good of mankind, that every one, who is of the same mind with himself, will not ascribe this performance of his to any fond opinion he may have conceived of his own abilities, or skilfulness in matters relating to physic, in which path so many authors of learning and eminence have gone before him.—Those who know him for what he really is, will acknowledge that pride is not his characteristic; but as the real intention lays only open to that Being who is omniscient, to him therefore he refers it wholly.'—Such is the solemn finishing paragraph of this sage treatise.

Art. 25. *An Essay on the Causes and Effects of the Gout; together with an Examination of the particular Methods of treating it: at the same time, offering, to the Inspection of the Public, a Preparation, full as safe, as it is efficacious. To which are added, some short Reflections upon Patents; the Abuses of that noble Privilege, and a Method proposed to remedy them.* By David d'Escherney, M. D. and Member of the Royal College of Physicians. 8vo. Price 1s. Griffiths.

The Doctor's pamphlets multiply so fast, that we expect to see our Review employed wholly upon his labours, and the wonderful *regulus solis*, recommended as a panacea, or universal specific. This single hint sufficiently shews, that the gout, however strange it may appear, yields to the very same medicines as the small pox and fevers. We cannot but tax the Doctor with negligence, for not prescribing it against the bite of a mad dog, amidst the general dread and terror of the *rabies canina* that prevailed in this metropolis. We are likewise of opinion, that the *regulus solis*, formed into an unguent, might prove useful in
that

that disease endemial in Grub-street, called by the learned, *taetoes scribendi*; the first experiment of which the Reviewers would acknowledge as a particular favour, if made upon the Doctor's own person.

Art. 26. *The Gentleman's Practical Farrier: or, the Traveller's Pocket Companion. In which, I. Short and concise Rules are laid down for the Choice of a Horse. II. The proper Management of him on a Journey is clearly pointed out. III. The easiest, cheapest, and most expeditious Method of remedying the several Accidents and Disorders that may befall him on the Road, is given. And, IV. The mistaken Notions and injudicious Practices of professed Farriers are fully exposed. The Whole intended to enable every Person to judge for himself of the Disorders of his Horse, on a Journey more especially; and to prevent his being imposed upon by the Ignorance or Obstinacy of common Farriers. A Work founded on Thirty Years Experience. 8vo. Price 2s. Becket.*

The physicians of the brute creation, like those of the rational, endeavour to prepossess the publick with a notion of their understanding by commencing authors. Should this be the intention of the editor of this performance, ushered under the name of Mr. Fossét, an admired jockey, groom, and farrier, he will probably be disappointed.

Art. 27. *A Treatise on the Law of Descents in Fee-simple. By William Blackstone, Esq; Barrister at Law, Vinerian Professor of the Laws of England, and D. C. L. 8vo. Price 4s. 6d. Millar.*

Notwithstanding the learned author assumes, in this performance, no higher character than that of a compiler; the reader will easily trace the hand of a master. The subject of descents is set in the clearest point of view, and the law-student eased, by this sensible epitome, of the necessity of consulting whole piles of learned lumber.

Art. 28. *A Defence of the Lord Bishop of London's Interpretation of the famous Text in the Book of Job, I know that my Redeemer liveth, &c. against the Exceptions of the Bishop of Gloucester, and the Examiner of the Bishop of London's Principles. With occasional Remarks on the Argument of the Divine Legation, so far as this Point is concerned with it. By Richard Parry, D.D. Rector of Witchampton in Dorsetshire; and Preacher at Harborough in Leicestershire. 8vo. 1s. Davis and Reymers.*

This dispute is so little interesting to most readers, that it will be sufficient to apprise them, that Mr. Parry seems to be
a bold

a bold and spirited critic, his remarks on the *Divine Legation* being both just and pertinent, though sometimes urged without the respect due to the learning, rank, and character of Dr. Warburton.

Art. 29. *The present State of the London Brewery, recommended to the Perusal of those concerned in, or with the Trade, and to the Publicans in particular.* 8vo. Pr. 1s. Becket.

This pamphlet is written expressly in vindication of the brewing trade, and contains some indirect arguments against the distilling of spirituous liquors, which must necessarily raise the price of beer, deprive the brewer of his reasonable profits, or sink the value and quality of malt liquors. The author is well acquainted with the subject, and would prove an able advocate, had he been acquainted with the use of his pen. He proves by calculation, that the breweries produce a clear revenue to the crown of a million sterling, and that the brewer who acts with integrity cannot gain more than 4 per cent. on small, and 5 per cent. on strong beer, exclusive of the losses sustained by returned beer and bad debts. Whether the author has given a fair estimate is what we must submit to persons more conversant in the subject.

Art. 30. *A Monody on the Death of his most sacred Majesty George II. King of Great Britain, France, and Ireland, Defender of the Faith &c. who departed this Life October 25, 1760.* Pr. 1s. Pottinger.

We are persuaded that the only chance this bard has for immortality is derived from the nature of his subject. We cannot on this occasion subscribe to the adage

——— *Magnum doloris ingenium* ———

Grief would seem to have absorbed the faculties of our poet.

Art. 31. *Genuine Memoirs of the celebrated Miss Nancy D---n. Adorned with a beautiful Frontispiece.* 12mo. Pr. 1s. Stevens.

An impudent, obscene, and dull performance, the author of which merits not only critical reprehension, but bodily correction.

Art. 32. *The Rake of Taste, or the Elegant Debauchee: A true Story.* 8vo. Price 2s. Wicks.

The most impertinent, frivolous, unmeaning, and obscene pamphlet ever obtruded upon the publick.

Art.

Art. 33. *Great News from Hell, or the Devil foil'd by Bess Weatherby, in a letter from the late celebrated Miss Betsy Wemyss, the little squinting Venus, to the no less celebrated Miss Lucy C——r.* 8vo. Pr. 1s. Williams.

Though we cannot deny but character and humour distinguish this epistle, yet the indecency of the language would perfectly shock ears not accustomed to the cant of Covent Garden. It were to be wished the author had exercised his humorously satirical vein upon any other subject.

Art. 34. *Rational Religion, distinguished from that which is Enthusiastick; with some Strictures on a Pamphlet, intitled The Scripture Account of justifying Faith, considered in a Letter to the Rev. Mr. Samuel Pike: Interspersed with Reflections on some modern Sentiments in Religion.* 8vo. 1s. Buckland.

When one dunce writes against another, the publick may sometimes be diverted, the reviewer never. Like the frog that complained of the boys throwing stones in the water, it may be fun to them, but it is death to us, to be under the necessity of reading every stupid, tedious religious controversy, with which enthusiasts pester the publick.

Art. 35. *A Sermon preached before the Society in Scotland for propagating Christian Knowledge, at their Anniversary Meeting, in the High-Church of Edinburgh, on Feb. 4, 1760. By Patrick Cuming, D. D.* 8vo.

Among common readers, perhaps, the only objection to this sensible discourse arises from its length, which must have proved fatiguing to the most devout hearer. Reviewers have another objection; namely, the impossibility of giving a specimen that would not far exceed their limits, or an abstract that would not do violence to the author's good sense, erudition, and fervour of piety.

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